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THE

*English*

# NEW TESTAMENT

OF OUR

LORD AND SAVIOUR

JESUS CHRIST;

TRANSLATED OUT OF

**The Original Greek,**

AND WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED  
AND REVISED.

THE TEXT OF THE COMMON TRANSLATION

IS ARRANGED IN PARAGRAPHS, SUCH AS THE SENSE REQUIRES; THE  
DIVISIONS OF CHAPTERS AND VERSES BEING NOTED IN  
THE MARGIN, FOR REFERENCE.

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BY JAMES NOURSE, A. M.

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Philadelphia:

PUBLISHED BY THE AMERICAN SUNDAY SCHOOL UNION.

*Stereotyped by J. Howe.*

.....  
1829.





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1829  
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*Eastern District of Pennsylvania, to wit :*

\*\*\*\*\* BE IT REMEMBERED, That on the fourth day of April, in the fifty-third year of  
\* L. S. \* the independence of the United States of America, A. D. 1829, JAMES NOURSE, A. M.  
\* of the said district, has deposited in this office the title of a Book, the right whereof  
\*\*\*\*\* he claims as proprietor, in the words following, to wit:

"The New Testament of our Lord and Saviour Jesus Christ; translated out of the Original Greek, and with the former Translations diligently compared and revised. The Text of the Common Translation is arranged in Paragraphs, such as the sense requires; the divisions of Chapters and verses being noted in the margin, for reference. By JAMES NOURSE, A. M."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned." And also to the Act entitled, "An Act supplementary to an Act, entitled 'An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching, historical and other Prints."

D. CALDWELL, Clerk of the  
*Eastern District of Pennsylvania.*

1198

## PREFACE.

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1. THOSE editions of the *Greek Testament*, which divide the text into continuous paragraphs, and retain the notation of Chapters and Verses in the margin for the purpose of reference, are by scholars now used altogether. Such are the advantages resulting from an arrangement of this kind, that it is surprising any other should ever have obtained. 15

2. The design of this Edition of our Common version, is to present the *English reader* with the word of God, so arranged, that the injurious tendency of the divisions so universal in our English copies, may be counteracted. The common text is faithfully reprinted, and indeed in many cases, where copies vary, has been compared with the original.

3. That there is any thing *sacred* in the old divisions which forbids change, or even their entire rejection, will be supposed by none, when it is known that the divisions of *Chapters* were first introduced into the Bible about the middle of the 13th century, and *Verses* about the middle of the 16th. The *former* were invented by Hugo de Sancto Caro, who had projected the first Concordance, and wished for references more convenient than those which the old divisions afforded. They were cautiously received, however; having been made without *primary regard to the sense*. The *latter* were invented by Robert Stephens, and first used by him in his edition of the *Greek Testament*, printed A. D. 1551. He made them *solely for the purpose of reference*. Their usefulness in this respect soon gained them a general reception, and by some they were unwarily transferred from the margin into the body of the text, which was then first broken up after the common method.

4. The notation of the Chapters and Verses is, as the title imports, retained only in the margin. The chapters are noted by antique figures, **1, 2, 3**, &c.; the verses, by figures of common size. The chapter or verse always commences in the line, at the end of which figures are placed.

1199

The *end* of the chapter or verse is always at the longest pause in the line; or, when this is not the case, a small perpendicular dash or stroke (') is inserted, a little above the line of the text: Matt. i. 4. Wherever it would be difficult to learn the end of the verse from the punctuation alone, this dash is introduced: Matt. iii. 16. iv. 9, &c. Sometimes, when the verses are unusually short, *two* or more may end in the same line; in such cases the dashes occur at the end of every verse, while the number of only the first that ends in the line is found in the margin, (the numbers of the rest being omitted :) Matt. xv. 25. John i. 35, 37. But when two verses end in the same line, the number of each being a unit, both are noted: Matt. xxv. 4, 5, 7, 8.

5. Though no word is changed in this edition of the text of our Common Translation, yet the attentive reader will soon perceive that the *punctuation* somewhat differs from the old. This variation, however, *nowhere alters the sense*, but is intended to impress more vividly the common meaning of the passage.

*Two dashes*, or *several periods*, are placed both before and after a sentence, to intimate that the sentence embraced by them is a kind of parenthesis or digression: Matt. xxvii. 9. John i. 15. 1 Tim. i. 5, 18. Heb. v. 7. vii. 1, 13. Two or more periods are sometimes used, to intimate that the narrative or discourse is abruptly ended: Acts vii. 33, &c. All quotations from the Old Testament are marked in the common manner, (" "): some quotations from heathen poets, (as Acts xvii. 28. 1 Cor. xv. 33. Titus i. 12,) some repetitions of what had been said on a former occasion, (as Matt. iii. 17.) and some proverbs, are marked with a single quotation, (' '). These are the only alterations admitted.

6. In forming the paragraphic divisions, the edition of the Greek by KNAPP, (3d ed. Halle, 1824,) has been chiefly followed: sometimes BENGEL'S are preferred; but not unfrequently new ones have been introduced, according to the editor's judgment.

These divisions are of three kinds: *First*, those which commence with **ANTIQUE** capitals, informing the reader of the commencement of the different PARTS into which a gospel or epistle is divided: Matt. i. 1. iii. 1. iv. 13. These parts are numbered on the head of the page. *Secondly*, those which commence with common CAPITALS, showing that the connexion of such paragraphs with what precedes is slight: Matt. i. 18, &c. *Thirdly*, those which commence



with small CAPITALS, intimating that the connexion is somewhat closer. These distinctions occur most in the Historical books, in which, *time* and *place* enter much into the narrative.

7. On the head of the page, there are introduced the title of each part of a book; the numeration of the part; and the date.

The four Gospels are considered as forming together *one history*, and are divided into *eight* parts, according to Townshend's Harmony. Of these parts, the minor divisions which are not numbered, are generally those noted by Townshend.

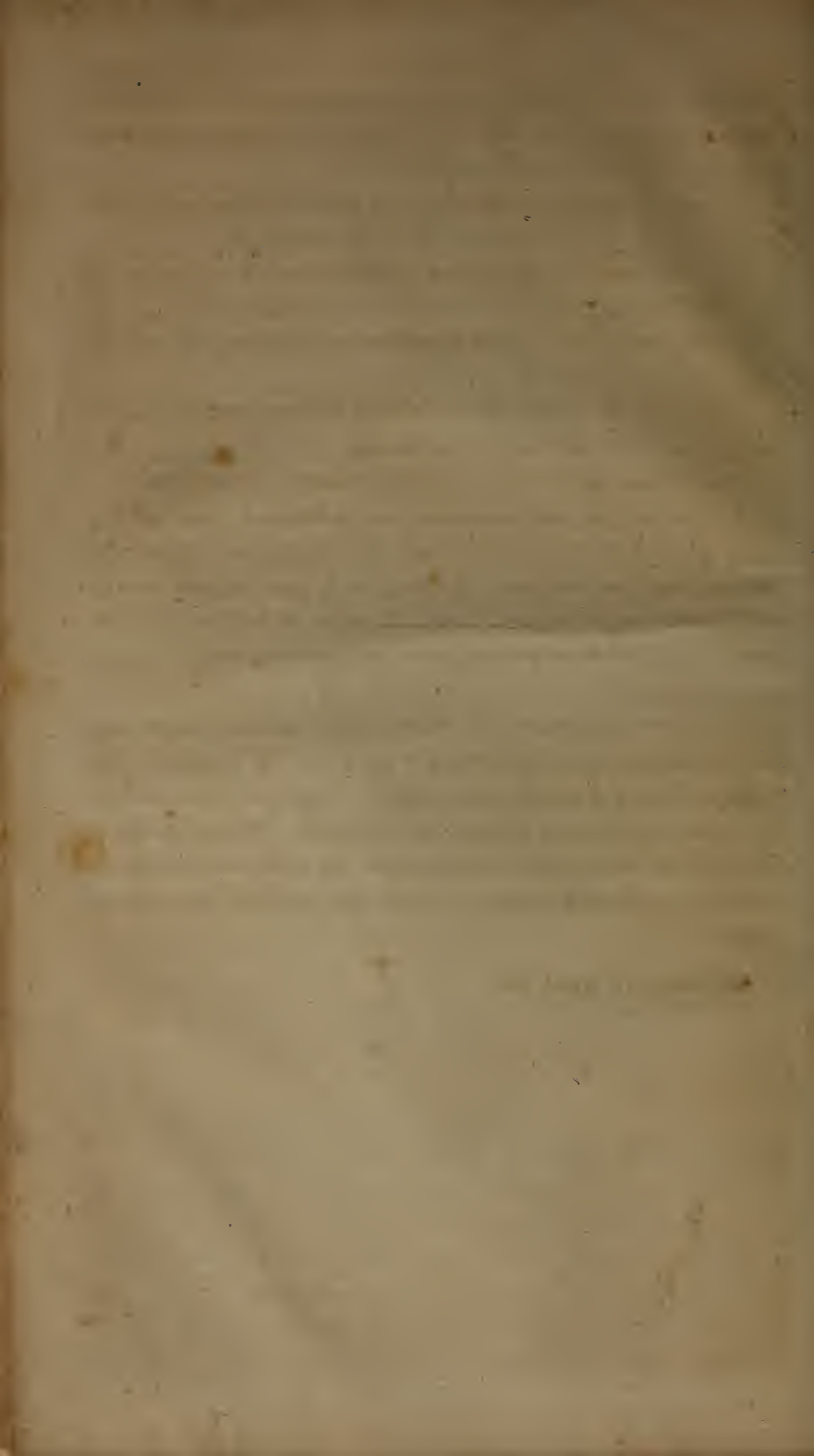
The Acts of the Apostles, (in imitation of the same author,) is divided into *six* parts as will be seen by the heading.

The Epistles are divided according to the same general plan.

8. The analysis, which is inserted in the left-hand corner of each paragraph, has been partly translated from Knapp and others, partly selected from those outlines which the best English analysts have furnished, and is in part original. A constant effort has been made to introduce nothing but what was simply explanatory:—perhaps in all cases it has not succeeded.

9. It is scarcely necessary to remark, that Doddridge has in some measure disposed the text according to the sense. Dr. Campbell, in his "Gospels," has pursued the same method. Mr. Wesley likewise, in his Testament, has followed Bengel's plan altogether. With this work the editor did not become fully acquainted till the winter of 1823; otherwise, from its great excellence, it might have rendered him essential service.

PHILADELPHIA, *April*, 1829.



## THE GOSPEL ACCORDING TO

# MATTHEW.

**THE** book of the generation of Jesus Christ, the son of David, the son of Abraham. **1**

The genealogy of JESUS. Luke iii. 23. ABRAHAM begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom. And Esrom begat Aram; ' and Aram begat Aminadab. And Aminadab begat Naasson; and Naasson begat Salmon. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth. And Obed begat Jesse; ' and Jesse begat David the king. And David the king begat Solomon of her *that had been the wife* of Urias; ' and Solomon begat Roboam. And Roboam begat Abia; and Abia begat Asa. ' And Asa begat Josaphat; and Josaphat begat Joram. And Joram begat Ozias; ' and Ozias begat Joatham. And Joatham begat Achaz; and Achaz begat Ezekias. And Ezekias begat Manasses; and Manasses begat Amon. And Amon begat Josias; ' and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel. And Zorobabel begat Abiud; and Abiud begat Eliakim. And Eliakim begat Azor; ' and Azor begat Sadoc. And Sadoc begat Achim; and Achim begat Eliud. And Eliud begat Eleazar; and Eleazar begat Matthan. And Matthan begat Jacob; ' and Jacob begat Joseph the husband of Mary, of whom was born JESUS, who is called CHRIST. So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations. **18**

The conception and birth of JESUS. Luke i. 26. NOW the birth of Jesus Christ was on this wise: **18** When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost: and she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL," which being interpreted, is, God with us.) Then Joseph, being raised from sleep, did as the angel of the LORD had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son: and he called his name JESUS. **25**

Magi come from  
the east to Jeru-  
salem.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, ' saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him; In Bethlehem of Judea: for thus it is written by the prophet, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Joseph's flight  
with Jesus into  
Egypt.

AND when they were departed, behold, the angel of the LORD appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the LORD by the prophet, saying, "Out of Egypt have I called my Son."

Massacre of  
the children.

THEN Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

Joseph re-  
turns.

BUT, when Herod was dead, behold, an angel of the LORD appeareth in a dream to Joseph in Egypt, ' saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

JOHN commences  
his ministry. Mark  
i. 1. Luke iii. 1.

IN those days came John the Baptist, preaching in the wilderness of Judea, ' and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, "The voice of one crying in the wilder-



ness, Prepare ye the way of the LORD, make his paths straight." And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, 'and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water, unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

JESUS baptized,

Mark i. 9.  
Luke iii. 21.

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 'And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'

Christ tempted:—  
Mark i. 12, 13.  
Luke iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had

fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 'and saith unto him, If thou be the Son of God, cast thyself down, for it is written, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said unto him, It is written again, "Thou shalt not tempt the LORD thy God." Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, 'and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, "Thou shalt worship the LORD thy God, and him only shalt thou serve." Then the devil leaveth him, and behold, angels came and ministered unto him.

**NOW**,

when Jesus had heard that John was cast into prison, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, ' "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up." From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

Peter, Andrew, James and John, called. Mark i. 16. Luke v. 1. AND Jesus, walking by the sea of Galilee, saw two 18 brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith 19 unto them, Follow me, and I will make you fishers of men. And they 20 straightway left *their* nets, and followed him. And going on from thence, 21 he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and 22 followed him.

Various miracles of Christ. (viii. 16, 17.) Mark i. 32. Luke iv. 40. AND Jesus went about all Galilee, teaching in their 23 synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and 24 they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

Christ's discourse on the mount. v-vii. Luke vi. 20-49. Blessings on the pious. AND there followed him great multitudes of people 25 from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing 5 the multitudes, he went up into a mountain: and when 2 he was set, his disciples came unto him. And he opened his mouth, and 3 taught them, saying, 'Blessed *are* the poor in spirit: for theirs is the king- 4 dom of heaven. Blessed *are* they that mourn: for they shall be com- 5,6 forted. Blessed *are* the meek: for they shall inherit the earth. Blessed 7 *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. 8,9 Blessed *are* the pure in heart: for they shall see God. Blessed *are* the 10 peace-makers: for they shall be called the children of God. Blessed 11 *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall revile you, and per- 12 secute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great *is* your reward in 12 heaven: for so persecuted they the prophets which were before you.

The dignity and duty of Christ's disciples. Ye are the salt of the earth: but if the salt have lost 13 his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. 'Ye are the light of the world. A city that is set on 14 a hill cannot be hid. Neither do men light a candle, and put it under a 15 bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good 16 works, and glorify your Father which is in heaven.

The divine law, permanent. Think not that I am come to destroy the law, or the 17 prophets: I am not come to destroy, but to fulfil. For 18 verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore 19 shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall ex- 20 ceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

True import of the 6th commandment: "Thou shalt not kill; and, Whosoever shall kill, shall be in danger of the judgment:" but I say unto you, That whosoever is angry 22 with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the



council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest 23 that thy brother hath aught against thee, leave there thy gift before the 24 altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art 25 in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, 26 till thou hast paid the uttermost farthing.

of the 7th.

Ye have heard that it was said by them of old time, 27 "Thou shalt not commit adultery:" but I say unto you, That whosoever 28 looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and 29 cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And 30 if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, "Whosoever 31 shall put away his wife, let him give her a writing of divorcement:" but 32 I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Of the abuse of the laws respecting oaths:

Again, ye have heard that it hath been said by them of 33 old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:" But I say unto you, 34 Swear not all: neither by heaven; for it is God's throne: nor by the 35 earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou 36 canst not make one hair white or black. But let your communication be, 37 Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

and retaliating.

Ye have heard that it hath been said, "An eye for an 38 eye, and a tooth for a tooth." But I say unto you, That ye resist not 39 evil: but whosoever shall smite thee on thy right cheek, turn to him the other also: and if any man will sue thee at the law, and take away thy 40 coat, let him have thy cloak also. And whosoever shall compel thee to 41 go a mile, go with him twain. Give to him that asketh thee; and from him 42 that would borrow of thee, turn not thou away.

Of universal love.

Ye have heard that it hath been said, "Thou shalt love 43 thy neighbour, and hate thine enemy:" But I say unto you, Love your 44 enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye 45 may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward 46 have ye? do not even the publicans the same? and if ye salute your 47 brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is 48 perfect.

Of alms-giving.

Take heed that ye do not your alms before men, to be 6 seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet 2 before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know 3 what thy right hand doeth; that thine alms may be in secret: and thy 4 Father, which seeth in secret, himself shall reward thee openly.

Of prayer. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye:

An example. Our Father which art in heaven, Hallowed be thy name. 'Thy kingdom come. Thy will be done in earth as *it is* in heaven. 'Give us this day our daily bread. 'And forgive us our debts, as we forgive our debtors. 'And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. 'For, if ye forgive men their trespasses, your heavenly Father will also forgive you: but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Of fasting. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. 'But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Exhortation to heavenly-mindedness. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. 'The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. — Ye cannot serve God and mammon.

Of trust in God. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 'Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; 'and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or, wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.



Censoriousness  
reproved.Judge not, that ye be not judged. *For with what judg-* 7

ment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou 3  
the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out 4  
the mote out of thine eye; and behold, a beam *is* in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye; and 5  
then shalt thou see clearly to cast out the mote out of thy brother's eye.

Of discretion in  
giving advice.

Give not that which is holy unto the dogs; neither cast 6  
ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

The efficacy  
of prayer.

Ask, and it shall be given you; seek, and ye shall find; 7  
knock, and it shall be opened unto you. For every one that 8  
asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son 9  
ask bread, will he give him a stone? Or if he ask a fish, will he give him 10  
a serpent? If ye then being evil, know how to give good gifts unto your 11  
children, how much more shall your Father which is in heaven give good things to them that ask him?

A comprehensive  
rule of duty.

Therefore all things whatsoever ye would that men 12  
should do to you, do ye even so to them; for this is the law and the prophets.

The ways to eternal  
happiness and  
eternal misery  
different.

Enter ye in at the strait gate: for wide *is* the gate, 13  
and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: because, strait *is* the gate, 14  
and narrow *is* the way, which leadeth unto life, and few there be that find it.

Warning against  
false teachers.

Beware of false prophets, which come to you in sheep's 15  
clothing, but inwardly they are ravening wolves. Ye shall 16  
know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt 17  
tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that 18  
bringeth not forth good fruit is hewn down, and cast into the fire. Where- 20  
fore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the 21  
kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not 22  
prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto 23  
them, I never knew you: depart from me, ye that work iniquity.

Conclusion of  
the discourse.

Therefore, whosoever heareth these sayings of mine, and 24  
doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, 25  
and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of 26  
mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, 27  
and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

AND it came to pass when Jesus had ended these sayings, the people 28  
were astonished at his doctrine. For he taught them as *one* having authority, and not as the scribes. 29

A leper cured;  
Mark i. 40. Luke  
v. 12.

WHEN he was come down from the mountain, great 3  
multitudes followed him. And, behold, there came a leper 2  
and worshipped him, saying, Lord, if thou wilt, thou canst

make me clean. And Jesus put forth *his* hand, and touched him, saying, 3  
I will; be thou clean. And immediately his leprosy was cleansed.  
And Jesus saith unto him, See thou tell no man; but go thy way, show 4  
thyself to the priest, and offer the gift that Moses commanded, for a tes-  
timony unto them.

also the palsied  
servant of a centu-  
rion: Luke vii. 1.

AND when Jesus was entered into Capernaum, there 5  
came unto him a centurion, beseeching him, 'and saying, 6  
Lord, my servant lieth at home sick of the palsy, grievously 7  
tormented. And Jesus saith unto him, I will come and heal him. 8  
The centurion answered and said, Lord, I am not worthy that thou 9  
shouldst come under my roof: but speak the word only, and my servant 10  
shall be healed. For I am a man under authority, having soldiers under 11  
me: and I say to this *man*, Go, and he goeth; and to another, Come, and 12  
he cometh; and to my servant, Do this, and he doeth it. When Jesus 13  
heard it, he marvelled, and said to them that followed, Verily I say unto 14  
you, I have not found so great faith, no, not in Israel! And I say unto 15  
you, That many shall come from the east and west, and shall sit down 16  
with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but 17  
the children of the kingdom shall be cast out into outer darkness; there 18  
shall be weeping and gnashing of teeth. And Jesus said unto the cen- 19  
turion, Go thy way; and as thou hast believed, so be it done unto thee.  
And his servant was healed in the self-same hour.

and the mother-  
in-law of Peter:  
Mark i. 29. Luke  
iv. 38.

AND when Jesus was come into Peter's house, he saw 14  
his wife's mother laid, and sick of a fever. And he 15  
touched her hand, and the fever left her: and she arose,  
and ministered unto them.

and many others.  
Mark i. 32. Luke  
iv. 40.

WHEN the even was come, they brought unto him many 16  
that were possessed with devils: and he cast out the spirits 17  
with *his* word, and healed all that were sick; that it 18  
might be fulfilled which was spoken by Esaias the prophet, saying, "Him-  
self took our infirmities, and bare *our* sicknesses."

NOW when Jesus saw great multitudes about him, he gave command- 18  
ment to depart unto the other side.

Christ's reply to  
the scribe. Luke  
ix. 57.

AND a certain scribe came, and said unto him; Master, 19  
I will follow thee whithersoever thou goest. And Jesus 20  
saith unto him; The foxes have holes, and the birds of the  
air *have* nests; but the Son of man hath not where to lay *his* head.

AND another of his disciples said unto him, Lord, suffer me first to go 21  
and bury my father. But Jesus said unto him, Follow me; and let the 22  
dead bury their dead.

He crosses the sea,  
and calms the tem-  
pest. Mark iv. 35.  
Luke viii. 22.

AND when he was entered into a ship, his disciples fol- 23  
lowed him. And behold, there arose a great tempest in 24  
the sea, insomuch that the ship was covered with the  
waves: but he was asleep. And his disciples came to *him*, 25  
and awoke him, saying, Lord, save us: we perish. And he saith unto 26  
them, Why are ye fearful, O ye of little faith? Then he arose, and re-  
buked the winds and the sea; and there was a great calm. But the men 27  
marvelled, saying, What manner of man is this, that even the winds and  
the sea obey him!

He cures two de-  
moniacs. Mark v. 1.  
Luke viii. 26.

AND when he was come to the other side, into the 28  
country of the Gergesenes, there met him two possessed  
with devils, coming out of the tombs, exceeding fierce, so  
that no man might pass by that way. And behold, they cried out, say- 29  
ing, What have we to do with thee, Jesus, thou Son of God? art thou  
come hither to torment us before the time? And there was a good way off 30  
from them a herd of many swine, feeding. So the devils besought him, 31



saying, If thou cast us out, suffer us to go away into the herd of swine.  
' And he said unto them, Go. And when they were come out, they went 32  
into the herd of swine : and behold, the whole herd of swine ran violently  
down a steep place into the sea, and perished in the waters. And they 33  
that kept them fled, and went their ways into the city, and told every  
thing ; and what was befallen to the possessed of the devils. And behold, 34  
the whole city came out to meet Jesus : and when they saw him, they  
besought *him* that he would depart out of their coasts. And he entered 9  
into a ship, and passed over, and came into his own city.

AND behold, they brought to him a man sick of the 2  
palsy, lying on a bed : and Jesus seeing their faith, said  
unto the sick of the palsy, Son, be of good cheer ; thy sins  
be forgiven thee. And behold, certain of the scribes said 3  
within themselves, This *man* blasphemeth. And Jesus, 4  
knowing their thoughts, said ; Wherefore think ye evil in your hearts ?  
For whether is easier to say, Thy sins be forgiven thee ; or to say, Arise, 5  
and walk ? But that ye may know that the Son of man hath power on 6  
earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take  
up thy bed, and go unto thine house. And he arose, and departed to his 7  
house. But when the multitude saw *it*, they marvelled, and glorified God, 8  
which had given such power unto men.

AND as Jesus passed forth from thence, he saw a man 9  
named Matthew, sitting at the receipt of custom : and he  
saith unto him, Follow me. And he arose and followed  
him. And it came to pass, as Jesus sat at meat in the house, behold, 10  
many publicans and sinners came and sat down with him and his dis-  
ciples. And when the Pharisees saw *it*, they said unto his disciples, Why 11  
eateth your Master with publicans and sinners ? But when Jesus heard 12  
*that*, he said unto them ; They that be whole need not a physician, but  
they that are sick. But go ye and learn what *that* meaneth, " I will have 13  
mercy, and not sacrifice : " for I am not come to call the righteous, but  
sinners to repentance.

THEN came to him the disciples of John, saying, Why 14  
do we and the Pharisees fast oft, but thy disciples fast not ?  
And Jesus said unto them ; Can the children of the bride- 15  
chamber mourn, as long as the bridegroom is with them ?  
but the days will come, when the bridegroom shall be taken from them,  
and then shall they fast. No man putteth a piece of new cloth unto an 16  
old garment : for that which is put in to fill it up, taketh from the gar-  
ment, and the rent is made worse. Neither do men put new wine into 17  
old bottles ; else the bottles break, and the wine runneth out, and the  
bottles perish : but they put new wine into new bottles, and both are  
preserved.

WHILE he spake these things unto them, behold, there 18  
came a certain ruler, and worshipped him, saying, My  
daughter is even now dead : but come and lay thy hand  
upon her, and she shall live. And Jesus arose, and fol- 19  
lowed him, and *so did* his disciples. And behold, a woman which 20  
was diseased with an issue of blood twelve years, came behind *him*, and  
touched the hem of his garment. For she said within herself, If I may 21  
but touch his garment, I shall be whole. But Jesus turned him about, 22  
and when he saw her, he said, Daughter, be of good comfort : thy faith  
hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house, and saw the 23  
minstrels and the people making a noise, ' he said unto them, Give place : 24  
for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the 25  
hand: and the maid arose. And the fame hereof went abroad into all 26  
that land.

AND when Jesus departed thence, two blind men fol- 27  
lowed him crying, and saying, *Thou* son of David, have  
mercy on us. And when he was come into the house, the blind men 28  
came to him: And Jesus saith unto them, Believe ye that I am able to  
do this? They said unto him, Yea, Lord. Then touched he their eyes, 29  
saying, According to your faith, be it unto you. And their eyes were 30  
opened; and Jesus straitly charged them, saying, See that no man  
know it. But they, when they were departed, spread abroad his fame in 31  
all that country.

A dumb demoniac cured. As THEY went out, behold, they brought to him a dumb 32  
man possessed with a devil. And when the devil was cast 33  
out, the dumb spake: and the multitudes marvelled, saying, It was never  
so seen in Israel. But the Pharisees said, He casteth out devils, through 34  
the prince of the devils.

Christ continues to preach through Galilee. Mark vi. part of ver. 6. AND Jesus went about all the cities and villages, teach- 35  
ing in their synagogues, and preaching the gospel of the  
kingdom, and healing every sickness, and every disease 36  
among the people. But when he saw the multitudes, he was moved with 37  
compassion on them, because they fainted, and were scattered abroad, as  
sheep having no shepherd. Then saith he unto his disciples; The har- 38  
vest truly is plenteous, but the labourers are few. Pray ye therefore 39  
the Lord of the harvest, that he will send forth labourers into his harvest.

Christ commissions the twelve Apostles. Mark vi. 7. Luke ix. 1. Their names. Mark iii. 13. Luke vi. 13. AND when he had called unto him his twelve dis- 40  
ciples, he gave them power against unclean spirits, to cast  
them out, and to heal all manner of sickness, and all man- 41  
ner of disease. Now the names of the twelve Apostles are 42  
these; The first, Simon, who is called Peter, and Andrew his brother;  
James the son of Zebedee, and John his brother; Philip and Bartholo- 43  
mew; and Thomas, and Matthew the publican; James the son of Alphaeus,  
and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and 44  
Judas Iscariot, who also betrayed him.

THESE twelve Jesus sent forth, and commanded them, 45  
saying, Go not into the way of the Gentiles, and into any  
city of the Samaritans enter ye not. But go rather to the lost sheep of 46  
the house of Israel. And as ye go, preach, saying, The kingdom of 47  
heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast 48  
out devils: freely ye have received, freely give. Provide neither gold, 49  
nor silver, nor brass in your purses; nor scrip for your journey, neither 50  
two coats, neither shoes, nor yet staves: for the workman is worthy of  
his meat. And into whatsoever city or town ye shall enter, inquire who 51  
in it is worthy; and there abide till ye go thence. And when ye come 52  
into a house, salute it. And if the house be worthy, let your peace come 53  
upon it: but if it be not worthy, let your peace return to you. And who- 54  
soever shall not receive you, nor hear your words, when ye depart out of  
that house, or city, shake off the dust of your feet. Verily, I say unto you, 55  
It shall be more tolerable for the land of Sodom and Gomorrah, in the  
day of judgment, than for that city. Behold, I send you forth as sheep 56  
in the midst of wolves: be ye therefore wise as serpents, and harmless as  
doves. But beware of men: for they will deliver you up to the councils, 57  
and they will scourge you in their synagogues: and ye shall be brought 58  
before governors and kings for my sake, for a testimony against them and  
the Gentiles. But when they deliver you up, take no thought how or 59  
12



what ye shall speak ; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father 20 which speaketh in you. And the brother shall deliver up the brother to 21 death, and the father the child : and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated 22 of all *men* for my name's sake : but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another. 23 For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above *his* master, nor 24 the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household ?

and encouragement. ' Fear them not therefore. For there is nothing cov- 26 ered, that shall not be revealed : and hid, that shall not be known. What I tell you in *darkness*, *that* speak ye in light : and 27 what ye hear in the ear, *that* preach ye upon the house-tops. And fear 28 not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Are not 29 two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all 30 numbered. Fear ye not therefore, ye are of more value than many spar- 31 rows. Whosoever therefore shall confess me before men, him will I con- 32 fess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth ; I came not to send 34 peace, but a sword. For I am come to set a man at variance against his 35 father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own 36 household. He that loveth father or mother more than me, is not worthy 37 of me : and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not 38 worthy of me. He that findeth his life, shall lose it : and he that loseth 39 his life for my sake, shall find it. He that receiveth you, receiveth me ; 40 and he that receiveth me, receiveth him that sent me. He that receiveth 41 a prophet in the name of a prophet, shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to 42 drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

AND it came to pass when Jesus had made an end of commanding his 11 twelve disciples, he departed thence to teach and to preach in their cities.

John sends two disciples to Jesus. Christ's testimony to John's character and mission. Luke vii. 18.

NOW when John had heard in the prison the works of 2 Christ, he sent two of his disciples, 'and said unto him, 3 Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and show John 4 again those things which ye do hear and see : The blind 5 receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he* whosoever shall not be offended in me. 6 And as they departed, Jesus began to say unto the multitudes concerning 7 John, What went ye out into the wilderness to see ? A reed shaken with the wind ? ' But what went ye out for to see ? A man clothed in soft raiment ? Behold, they that wear soft *clothing* are in kings' houses. But 8 what went ye out for to see ? A prophet ? yea, I say unto you, and more 9 than a prophet. For this is *he* of whom it is written, " Behold, I send 10

my messenger before thy face, which shall prepare thy way before thee." Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. 'He that hath ears to hear, let him hear. 'But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 'and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children.

THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 'Even so, Father, for so it seemed good in thy sight! 'All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

AT that time Jesus went on the sabbath-day through the corn, and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. But he said unto them; Have ye not read what David did when he was a hungered, and they that were with him? 'how he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, "I will have mercy, and not sacrifice," ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath-day.

AND when he was departed thence, he went into their synagogue. And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on

Wo denounced on the cities of Galilee.

Christ invites all to come to him.

Christ justifies his disciples for plucking corn on the Sabbath. Mark ii. 23. Luke vi. 1.

He heals the withered hand. Mark iii. 1. Luke vi. 6.



it, and lift *it* out? How much then is a man better than a sheep? where- 12  
fore it is lawful to do well on the sabbath-days. Then saith he to the 13  
man, Stretch forth thy hand. And he stretched *it* forth; and *it* was re-  
stored whole, like as the other. Then the Pharisees went out, and held 14  
a council against him, how they might destroy him.

He is followed by great multitudes, whose diseases he cures. Mark iii. 7. BUT when Jesus knew *it*, he withdrew himself from 15  
thence: and great multitudes followed him, and he healed 16  
them all. And charged them that they should not make 17  
him known: That it might be fulfilled which was spoken by Esaias the 18  
prophet, saying, 'Behold my servant, whom I have chosen; my beloved, 19  
in whom my soul is well pleased: I will put my Spirit upon him, and he  
shall show judgment to the Gentiles. He shall not strive, nor cry; neither 20  
shall any man hear his voice in the streets. A bruised reed shall he not  
break, and smoking flax shall he not quench, till he send forth judgment  
unto victory. And in his name shall the Gentiles trust.'" 21

Christ cures a demoniac. Conduct of the scribes and Pharisees. Mark iii. 19. Luke xi. 14. THEN was brought unto him one possessed with a devil, 22  
blind and dumb; and he healed him, insomuch that the 23  
blind and dumb both spake and saw. And all the people 24  
were amazed, and said, Is not this the son of David? But 25  
when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils,  
but by Beelzebub the prince of the devils. And Jesus knew their thoughts, 26  
and said unto them, Every kingdom divided against itself, is brought to  
desolation; and every city or house divided against itself, shall not stand.  
And if Satan cast out Satan, he is divided against himself; how shall 27  
then his kingdom stand? And if I by Beelzebub cast out devils, by whom 28  
do your children cast *them* out? therefore they shall be your judges. But 29  
if I cast out devils by the Spirit of God, then the kingdom of God is come  
unto you. Or else, how can one enter into a strong man's house, and 30  
spoil his goods, except he first bind the strong man? and then he will  
spoil his house. He that is not with me, is against me; and he that 31  
gathereth not with me, scattereth abroad. Wherefore I say unto you, 32  
All manner of sin and blasphemy shall be forgiven unto men: but the  
blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And 33  
whosoever speaketh a word against the Son of man, it shall be forgiven  
him: but whosoever speaketh against the Holy Ghost, it shall not be for-  
given him, neither in this world, neither in the *world* to come. Either 34  
make the tree good, and his fruit good; or else make the tree corrupt,  
and his fruit corrupt: for the tree is known by *his* fruit. O generation 35  
of vipers! how can ye, being evil, speak good things? for out of the  
abundance of the heart the mouth speaketh. A good man, out of the 36  
good treasure of the heart, bringeth forth good things: and an evil man,  
out of the evil treasure, bringeth forth evil things. But I say unto you, 37  
That every idle word that men shall speak, they shall give account there-  
of in the day of judgment. For by thy words thou shalt be justified, and  
by thy words thou shalt be condemned.

Christ rebukes those who desired a sign. Luke xi. 9. THEN certain of the scribes and of the Pharisees an- 38  
swered, saying, Master, we would see a sign from thee. 39  
But he answered and said unto them, An evil and adul- 40  
terous generation seeketh after a sign, and there shall no sign be given  
to it, but the sign of the prophet Jonas. For as Jonas was three 41  
days and three nights in the whale's belly: so shall the Son of man  
be three days and three nights in the heart of the earth. The men 42  
of Nineveh shall rise in judgment with this generation, and shall con-  
demn it: because they repented at the preaching of Jonas; and be-  
hold, a greater than Jonas *is* here. The queen of the south shall 43  
rise up in the judgment with this generation, and shall condemn it:

for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon *is* here. When 43 the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my 44 house from whence I came out : and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself 45 seven other spirits more wicked than himself, and they enter in and dwell there : and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

The true friends of  
Jesus delineated.  
Mark iii. 31. Luke  
viii. 19.

WHILE he yet talked to the people, behold, *his* mother 46 and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy 47 brethren stand without, desiring to speak with thee. But he answered 48 and said unto him that told him, Who is my mother ? and who are my brethren ? And he stretched forth his hand toward his disciples, and said, 49 Behold my mother and my brethren ! For whosoever shall do the will of 50 my Father which is in heaven, the same is my brother, and sister, and mother.

Parable of the  
sower. Mark iv. 1.  
Luke viii. 4.

THE same day went Jesus out of the house, and sat 13 by the sea-side. And great multitudes were gathered to 2 gether unto him, so that he went into a ship, and sat ; and the whole multitude stood on the shore. And he spake many things unto 3 them in parables, saying ; Behold, a sower went forth to sow. And 4 when he sowed, some *seeds* fell by the way-side ; and the fowls came and devoured them up. Some fell upon stony places, where they had 5 not much earth : and forthwith they sprung up, because they had no deepness of earth ; ' and when the sun was up, they were scorched ; and 6 because they had no root, they withered away. And some fell among 7 thorns ; and the thorns sprung up, and choked them. But other fell into 8 good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear ! 9

Reasons for teach-  
ing by parables.  
Mark iv. 10. Luke  
viii. 9.

AND the disciples came, and said unto him ; Why 10 speakest thou unto them in parables ? He answered and 11 said unto them ; Because it is *given* unto you to know the mysteries of the kingdom of heaven ; but to them it is not given. For 12 whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables : because they seeing, see not ; 13 and hearing, they hear not ; neither do they understand. And in them is 14 fulfilled the prophecy of Esaias, which saith, " By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for 15 this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them." But blessed *are* your 16 eyes, for they see : and your ears, for they hear. For, verily, I say unto 17 you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them* ; and to hear *those things* which ye hear, and have not heard *them*.

Explanation of the  
parable of the  
sower. Mark iv. 13.  
Luke viii. 11.

' Hear ye therefore the parable of the sower. ' When any, 18 one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *One*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that 20 heareth the word, and anon with joy receiveth it ; yet hath he not root in 21 himself, but dureth for a while : for when tribulation or persecution



ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty.

Parable of the tares and wheat : Mark iv. 26. ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? ' He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

of the grain of mustard-seed : Mark iv. 30. ANOTHER parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

of the leaven. ANOTHER parable spake he unto them : The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

ALL these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them ; that it might be fulfilled which was spoken by the prophet, saying, " I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world."

Explanation of the parable of the tares. THEN Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them ; He that soweth the good seed is the Son of man ; ' the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked One ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; ' and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Parable of the hid treasure : AGAIN : The kingdom of heaven is like unto treasure hid in a field : the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

of the pearls : AGAIN : The kingdom of heaven is like unto a merchantman seeking goodly pearls ; who when he hath found one pearl of great price, went and sold all that he had, and bought it.

of the net. AGAIN : The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the

good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, ' and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

Christ slighted by  
his countrymen.  
Mark vi. 1. Luke  
iv. 14.

AND it came to pass, *that* when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works ? Is not this the carpenter's son ? Is not his mother called Mary ? and his brethren James, and Joses, and Simon, and Judas ? ' And his sisters, are they not all with us ? Whence then hath this *man* all these things ? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief.

An account of  
Herod's beheading  
John. Mark vi. 14.  
Luke ix. 7.

AT that time Herod the Tetrarch heard of the fame of Jesus, ' and said unto his servants, This is John the Baptist ; he is risen from the dead ; and therefore mighty works do show forth themselves in him. For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod : whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry ; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel : and she brought *it* to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

Jesus retires to the  
desert of Bethsaida.  
Mark vi. 30. Luke  
ix. 10, 11. John  
vi. 12.

WHEN Jesus heard *of it*, he departed thence by ship into a desert place apart : and when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Five thousand fed  
miraculously. Mark  
vi. 35. Luke ix. 12.  
John vi. 3.

AND when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart ; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. ' He said, Bring them hither to me. ' And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. And they did all eat, and were filled, and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children.

Christ walks on the sea to his disciples. Mark vi. 45. John vi. 14. AND straightway Jesus constrained his disciples to get 22 into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the 23 multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone. But the ship was now in the 24 midst of the sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. 25 And when the disciples saw him walking on the sea, they were troubled, 26 saying, It is a spirit ; and they cried out for fear. But straightway Jesus 27 spake unto them, saying, Be of good cheer ; it is I ; be not afraid. And 28 Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. ' And he said, Come. And when Peter was come down out 29 of the ship, he walked on the water to go to Jesus. But when he saw the 30 wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me ! And immediately Jesus stretched forth *his* hand, and 31 caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship, the wind ceased. 32 Then they that were in the ship came and worshipped him, saying, Of a 33 truth thou art the Son of God.

Other miracles of Christ. Mark vi. 53. AND when they were gone over, they came into the land 34 of Gennesaret. And when the men of that place had 35 knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased : and besought him, that they 36 might only touch the hem of his garment : and as many as touched were made perfectly whole.

Christ reproves the Pharisees, for their traditions. Mark vii. 1. THEN came to Jesus scribes and Pharisees, which 15 were of Jerusalem, saying, ' Why do thy disciples transgress 2 the tradition of the elders ? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye 3 also transgress the commandment of God by your tradition ? For God 4 commanded, saying, " Honor thy father and mother : " and, " He that curseth father or mother, let him die the death. " But ye say, Whosoever 5 shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me ; and honor not his father or his mother, *he 6 shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, 7 saying, " This people draweth nigh unto me with their mouth, and hon- 8 oreth me with *their* lips ; but their heart is far from me. But in vain 9 they do worship me, teaching *for* doctrines the commandments of men. " And he called the multitude, and said unto them, Hear and understand : 10 Not that which goeth into the mouth defileth a man ; but that which 11 cometh out of the mouth, this defileth a man. Then came his disciples, 12 and said unto him, Knowest thou that the Pharisees were offended after they heard this saying ? But he answered and said, Every plant, which 13 my heavenly Father hath not planted, shall be rooted up. Let them alone : 14 they be blind leaders of the blind ; and if the blind lead the blind, both shall fall into the ditch. Then answered Peter, and said unto him, De- 15 clare unto us this parable. And Jesus said, Are ye also yet without un- 16 derstanding ? Do not ye yet understand, that whatsoever entereth in at 17 the mouth goeth into the belly, and is cast out into the draught ? But 18 those things which proceed out of the mouth come forth from the heart ; and they defile the man. For out of the heart proceed evil thoughts, 19 murders, adulteries, fornications, thefts, false witness, blasphemies : These are *the things* which defile a man : but to eat with unwashen hands 20 defileth not a man.



Jesus cures the daughter of a Syro-phenician woman. Mark vii. 24.

THEN Jesus went thence and departed into the coasts 21  
of Tyre and Sidon. And behold, a woman of Canaan 22  
came out of the same coasts, and cried unto him, saying,  
Have mercy on me, O Lord, *thou* son of David; my daughter is griev- 23  
ously vexed with a devil. ' But he answered her not a word. And his  
disciples came and besought him, saying, Send her away; for she crieth 24  
after us. But he answered and said, I am not sent but unto the lost sheep  
of the house of Israel. Then came she and worshipped him, saying, 25  
Lord, help me. But he answered, and said, It is not meet to take the 26  
children's bread and to cast *it* to dogs. And she said, Truth, Lord: yet 27  
the dogs eat of the crumbs which fall from their master's table. Then 28  
Jesus answered and said unto her, O woman! great *is* thy faith: be it  
unto thee even as thou wilt. And her daughter was made whole from  
that very hour.

He goes through Decapolis, healing and teaching. Mark vii. 31.

AND Jesus departed from thence, and came nigh unto 29  
the sea of Galilee; and went up into a mountain, and sat  
down there. And great multitudes came unto him, having 30  
with them *those that were* lame, blind, dumb, maimed, and many others,  
and cast them down at Jesus' feet; and he healed them: ' insomuch that 31  
the multitude wondered, when they saw the dumb to speak, the maimed  
to be whole, the lame to walk, and the blind to see: and they glorified the  
God of Israel.

Four thousand men fed miraculously. Mark viii. 1.

THEN Jesus called his disciples *unto him*, and said; I 32  
have compassion on the multitude, because they continue  
with me now three days, and have nothing to eat: and I  
will not send them away fasting, lest they faint in the way. And his dis- 33  
ciples say unto him, Whence should we have so much bread in the wil-  
derness, as to fill so great a multitude? And Jesus saith unto them, 34  
How many loaves have ye? And they said, Seven, and a few little fishes.  
' And he commanded the multitude to sit down on the ground. ' And he 35  
took the seven loaves and the fishes, and gave thanks, and brake *them*,  
and gave to his disciples, and the disciples to the multitude. And they 37  
did all eat, and were filled: and they took up of the broken *meat* that was  
left seven baskets full. And they that did eat were four thousand men, 38  
besides women and children. And he sent away the multitude, and 39  
took ship, and came into the coasts of Magdala.

Christ answers those who require other signs. Mark viii. 11.

THE Pharisees also and the Sadducees came, and, 16  
tempting, desired him that he would show them a sign  
from heaven. He answered and said unto them, When 2  
it is evening, ye say, *It will be* fair weather: for the sky is red. And in 3  
the morning, *It will be* foul weather to-day: for the sky is red and lower-  
ing. O ye hypocrites! ye can discern the face of the sky; but can ye  
not *discern* the signs of the times? A wicked and adulterous generation 4  
seeketh after a sign; and there shall no sign be given unto it, but the sign  
of the prophet Jonas. And he left them, and departed.

He warns his disciples against the doctrines of the Pharisees. Mark viii. 14.

AND when his disciples were come to the other side, 5  
they had forgotten to take bread. Then Jesus said unto 6  
them, Take heed and beware of the leaven of the Pharisees  
and of the Sadducees. And they reasoned among them- 7  
selves, saying, *It is* because we have taken no bread. *Which* when Jesus 8  
perceived, he said unto them, O ye of little faith, why reason ye among  
yourselves, because ye have brought no bread? Do ye not yet understand? 9  
neither remember the five loaves of the five thousand, and how many bas-  
kets ye took up? neither the seven loaves of the four thousand, and how 10  
many baskets ye took up? How is it that ye do not understand that I 11  
spake *it* not to you concerning bread, that ye should beware of the leaven



of the Pharisees and of the Sadducees? Then understood they how 12  
that he bade *them* not beware of the leaven of bread, but of the doctrine  
of the Pharisees and of the Sadducees.

The opinions of the  
people and of the  
Apostles, respecting  
Jesus. Mark viii.  
27. Luke ix. 18.

WHEN Jesus came into the coasts of Cesarea Philippi, 13  
he asked his disciples, saying, Who do men say that I, the  
Son of man, am? And they said, Some *say that thou art* 14  
John the Baptist: some, Elias: and others, Jeremias, or  
one of the prophets. He saith unto them, But who say ye that I am? 15  
And Simon Peter answered and said, Thou art the Christ, the Son of the 16  
living God. And Jesus answered and said unto him, Blessed art thou, 17  
Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my  
Father which is in heaven. And I say also unto thee, That thou art Peter, 18  
and upon this rock I will build my church: and the gates of hell shall not  
prevail against it. And I will give unto thee the keys of the kingdom of 19  
heaven: and whatsoever thou shalt bind on earth shall be bound in heaven;  
and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then 20  
charged he his disciples that they should tell no man that he was Jesus  
the Christ.

Christ foretells his  
sufferings and death.  
Mark viii. 31. Luke  
ix. 22.

FROM that time forth began Jesus to show unto his dis- 21  
ciples, how that he must go unto Jerusalem, and suffer  
many things of the elders, and chief priests, and scribes,  
and be killed, and be raised again the third day. Then Peter took him, 22  
and began to rebuke him, saying, Be it far from thee, Lord: this shall not  
be unto thee. But he turned, and said unto Peter, Get thee behind me, 23  
Satan; thou art an offence unto me: for thou savourest not the things that  
be of God, but those that be of men.

He points out the  
temper of his true  
disciples. Mark viii.  
34. Luke ix. 23.

THEN said Jesus unto his disciples, If any *man* will 24  
come after me, let him deny himself, and take up his cross,  
and follow me. For whosoever will save his life, shall 25  
lose it: and whosoever will lose his life for my sake, shall find it: ' (for 26  
what is a man profited, if he shall gain the whole world, and lose his own  
soul? or what shall a man give in exchange for his soul?) For the Son 27  
of man shall come in the glory of his Father, with his angels; and then  
he shall reward every man according to his works. Verily I say unto 28  
you, There be some standing here, which shall not taste of death, till they  
see the Son of man coming in his kingdom.

The transfiguration  
of Christ. Mark  
ix. 2. Luke ix. 28.

AND after six days, Jesus taketh Peter, James, and 17  
John his brother, and bringeth them up into a high moun-  
tain apart, 'and was transfigured before them: and his 2  
face did shine as the sun, and his raiment was white as the light. And 3  
behold, there appeared unto them Moses and Elias talking with him  
Then answered Peter, and said unto Jesus, Lord, it is good for us to be 4  
here: if thou wilt, let us make here three tabernacles; one for thee, and  
one for Moses, and one for Elias. While he yet spake, behold, a bright 5  
cloud overshadowed them: and behold, a voice out of the cloud, which  
said, 'This is my beloved Son, in whom I am well pleased: hear ye him.'  
And when the disciples heard *it*, they fell on their face, and were sore 6  
afraid. And Jesus came and touched them, and said, Arise, and be not 7  
afraid. And when they had lifted up their eyes, they saw no man, save 8  
Jesus only. And as they came down from the mountain, Jesus charged 9  
them, saying, Tell the vision to no man, until the Son of man be risen  
again from the dead. And his disciples asked him, saying, Why 10

then say the scribes, that Elias must first come? And Jesus answered and 11  
said unto them, Elias truly shall first come, and restore all things: 'but I 12  
say unto you, That Elias is come already, and they knew him not, but  
have done unto him whatsoever they listed; likewise shall also the Son of

man suffer of them. Then the disciples understood that he spake unto 13  
them of John the Baptist.

Christ cures a de-  
moniac. Mark ix.  
14. Luke ix. 37.

AND when they were come to the multitude, there 14  
came to him a *certain* man kneeling down to him, and say-  
ing, ' Lord, have mercy on my son ; for he is a lunatic, 15  
and sore vexed ; for oft-times he falleth into the fire, and oft into the  
water. And I brought him to thy disciples, and they could not cure him. 16  
' Then Jesus answered and said, O faithless and perverse generation ! how 17  
long shall I be with you ? how long shall I suffer you ? bring him hither  
to me. And Jesus rebuked the devil, and he departed out of him : and 18  
the child was cured from that very hour. Then came the disciples to Je- 19  
sus apart, and said, Why could not we cast him out ? And Jesus said unto 20  
them, Because of your unbelief : for verily I say unto you, If ye have faith  
as a grain of mustard-seed, ye shall say unto this mountain, Remove hence  
to yonder place ; and it shall remove ; and nothing shall be impossible  
unto you. Howbeit, this kind goeth not out, but by prayer and fasting. 21

AND while they abode in Galilee, Jesus said unto them, 22  
The Son of man shall be betrayed into the hands of men :  
' and they shall kill him, and the third day he shall be 23  
raised again. And they were exceeding sorry.

AND when they were come to Capernaum, they that 24  
received tribute-money, came to Peter, and said, Doth not  
your Master pay tribute ? ' He saith, Yes. And when he 25  
was come into the house, Jesus prevented him, saying, What thinkest thou,  
Simon ? of whom do the kings of the earth take custom or tribute ? of  
their own children, or of strangers ? ' Peter saith unto him, Of strangers. 26  
Jesus saith unto him, Then are the children free. ' Notwithstanding, lest 27  
we should offend them, go thou to the sea, and cast a hook, and take up  
the fish that first cometh up : and when thou hast opened his mouth, thou  
shalt find a piece of money : that take, and give unto them for me and  
thee.

AT the same time came the disciples unto Jesus, say- 13  
ing, Who is the greatest in the kingdom of heaven ? And 2  
Jesus called a little child unto him, and set him in the  
midst of them, ' and said, Verily, I say unto you, Except 3  
ye be converted, and become as little children, ye shall not enter into the  
kingdom of heaven. Whosoever therefore shall humble himself as this 4  
little child, the same is greatest in the kingdom of heaven. And whoso 5  
shall receive one such little child in my name, receiveth me. But, whoso 6  
shall offend one of these little ones which believe in me, it were better for  
him that a millstone were hanged about his neck, and *that* he were  
drowned in the depth of the sea. Wo unto the world because of of- 7  
fences ! for it must needs be that offences come ; but wo to that man by  
whom the offence cometh ! Wherefore, if thy hand or thy foot offend 8  
thee, cut them off, and cast *them* from thee ; it is better for thee to enter  
into life halt or maimed, rather than having two hands or two feet, to be  
cast into everlasting fire. And if thine eye offend thee, pluck it out, and 9  
cast *it* from thee : it is better for thee to enter into life with one eye, rather  
than having two eyes, to be cast into hell-fire. Take heed that ye 10  
despise not one of these little ones : for I say unto you, That in heaven  
their angels do always behold the face of my Father which is in heaven.  
' For the Son of man is come to save that which was lost. ' How think 11  
ye ? If a man have a hundred sheep, and one of them be gone astray, doth  
he not leave the ninety and nine, and goeth into the mountains, and seek-  
eth that which is gone astray ? And if so be that he find it, verily I say 13  
unto you, he rejoiceth more of that *sheep*, than of the ninety and nine



which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again; I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

He commends forgiveness of injuries, by the parable of the two debtors. THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me: 'shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Christ goes up to the feast of tabernacles. Mark x. 1. John vii. 2. 10 **AND** it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan. And great multitudes followed him, and he healed them there.

He answers the questions concerning marriage and divorce. Mark x. 2. THE Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, 'and said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put

away his wife, except *it be* for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away, doth commit adultery. His disciples say unto him, If the case of the man be so 10 with *his* wife, it is not good to marry. But he said unto them, All *men* 11 cannot receive this saying, save *they* to whom it is given. For there are 12 some eunuchs, which were so born from *their* mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

He blesses little children. Mark x. 13. Luke xviii. 15.

THEN were there brought unto him little children, that 13 he should put *his* hands on them, and pray : and the disciples rebuked them. But Jesus said, Suffer little children, 14 and forbid them not, to come unto me : for of such is the kingdom of heaven. And he laid *his* hands on them, and departed thence. 15

From the conduct of the young ruler, Christ cautions his disciples, on the dangers of wealth. Mark x. 17. Luke xviii. 18.

AND behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal 16 life ? And he said unto him, Why callest thou me good ? 17 *there is* none good but one, *that is*, God : but if thou wilt enter into life, keep the commandments. He saith unto 18 him, Which ? Jesus said ; " Thou shalt do no murder ;" " Thou shalt not commit adultery ;" " Thou shalt not steal ;" " Thou shalt not bear false witness ;" " Honor thy father and *thy* mother," and, " Thou shalt love 19 thy neighbour as thyself." The young man saith unto him, All these 20 things have I kept from my youth up : what lack I yet ? Jesus said unto 21 him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me. But when the young man heard that saying, he went away sorrowful : for 22 he had great possessions.

THEN said Jesus unto his disciples, Verily, I say unto you, That a rich 23 man shall hardly enter into the kingdom of heaven. And again I say unto 24 you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard 25 *it*, they were exceedingly amazed, saying, Who then can be saved ? But 26 Jesus beheld *them*, and said unto them, With men this is impossible, but with God all things are possible. Then answered Peter, and said 27 unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ? And Jesus said unto them, Verily, I say unto you, That 28 ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, 29 judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life. But many *that are* first shall be last, and the 30

The parable of the laborers in the vineyard.

last *shall be* first. For the kingdom of heaven is like 20 unto a man *that is* a householder, which went out early in the morning to hire laborers in his vineyard. And when 2 he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing 3 idle in the market-place, and said unto them, Go ye also into the 4 vineyard ; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing 5 idle, and saith unto them, Why stand ye here all the day idle ? They 6 say unto him, Because no man hath hired us. He saith unto them, Go 7 ye also into the vineyard ; and whatsoever is right, *that* shall ye receive. So when evening was come, the lord of the vineyard saith unto his stew- 8



ard, Call the laborers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, ' saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

AND Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, ' Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, ' and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*; and the third day he shall rise again.

Christ again predicts his sufferings and death. Mark x. 32. Luke xviii. 31.

THEN came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Two blind men cured at Jericho. Mark x. 46. Luke xviii. 35.

AND as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David! And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David! And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

Christ prepares to enter Jerusalem. Mark xi. 1. Luke xix. 28.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, ' saying unto them, Go *into* the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. (All this was done, that it might be fulfilled which was

spoken by the prophet, saying ; "Tell ye the daughter of Zion, behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.") And the disciples went, and did as Jesus commanded them, ' and brought the ass and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strewed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David ! Blessed *is* he that cometh in the name of the LORD ! Hosanna in the highest !

Christ on entering the city casts the buyers and sellers out of the Temple. Luke xix. 45.

**AND** when he was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, ' and said unto them, It is written, " My house shall be called the house of prayer, but ye have made it a den of thieves."

He heals the sick, and reproves the chief priests.

AND the blind and the lame came to him in the temple ; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David ! they were sore displeased, ' and said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea : have ye never read, " Out of the mouth of babes and sucklings thou hast perfected praise ?"

He retires to Bethany in the evening. Mark xi. 11.

AND he left them, and went out of the city into Bethany, and he lodged there.

As he returns in the morning, he curses the barren fig-tree. Mark xi. 12.

NOW, in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

The next morning the fig-tree is entirely withered. Mark xi. 20.

AND when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away ! Jesus answered and said unto them, Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Jesus silences the Jews, who captiously interrogate him. Mark xi. 27. Luke xx. 1.

AND when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. ' The baptism of John, whence was it ? from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ? But if we shall say, Of men ; we fear the people : for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. But

Parable of the two sons.

what think ye ? A *certain* man had two sons ; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not ; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir : and went not. Whether of them twain did



the will of *his* father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of 32 righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

HEAR another parable : There was a certain house- 33 holder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country : and when 34 the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his 35 servants, and beat one, and killed another, and stoned another. Again 36 he sent other servants more than the first : and they did unto them likewise. But last of all, he sent unto them his son, saying, They will rever- 37 ence my son. But when the husbandmen saw the son, they said among 38 themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, 39 and slew *him*. When the lord therefore of the vineyard cometh, what 40 will he do unto those husbandmen ? They say unto him, He will miserably 41 destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith 42 unto them, Did ye never read in the scriptures, " The stone which the builders rejected, the same is become the head of the corner : this is the 43 Lord's doing, and it is marvellous in our eyes ? " Therefore say I unto 44 you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this 45 stone, shall be broken : but on whomsoever it shall fall, it will grind him to powder.

AND when the chief priests and Pharisees had heard 45 his parables, they perceived that he spake of them. But 46 when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

AND Jesus answered and spake unto them again by 22 parables, and said, ' The kingdom of heaven is like unto a 2 certain king, which made a marriage for his son, ' and 3 sent forth his servants to call them that were bidden to the wedding : and they would not come. Again, he sent forth other servants, saying, Tell 4 them which are bidden, Behold, I have prepared my dinner : my oxen and *my* fatlings *are* killed, and all things *are* ready : come unto the marriage. But they made light of *it*, and went their ways, one to his farm, 5 another to his merchandise. And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, 6 he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The 8 wedding is ready, but they which were bidden were not worthy. Go ye 9 therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered to- 10 gether all, as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, 11 he saw there a man which had not on a wedding garment ; and he saith 12 unto him, Friend, how camest thou in hither, not having a wedding garment ? And he was speechless. ' Then said the king to his servants, 13 Bind him hand and foot, and take him away, and cast *him* into outer darkness : there shall be weeping and gnashing of teeth. For many are 14 called, but few *are* chosen.

He replies to the Herodians. Mark xii. 13. Luke xx. 20. THEN went the Pharisees, and took counsel how they might entangle him in *his* talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? 'show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose *is* this image, and superscription? 'They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard *these words*, they marvelled, and left him, and went their way.

He silences the Sadducees. Mark xii. 18. Luke xx. 27. THE same day came to him the Sadducees, which say that there is no resurrection, and asked him, 'saying, Master, Moses said, "If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother." Now, there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine.

He replies to the Pharisees. Mark xii. 28. BUT when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them *which was* a lawyer, asked him a question, tempting him, and saying, 'Master, which *is* the great commandment in the law? 'Jesus said unto him, "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second *is* like unto it, "Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the prophets.

He inquires of the Pharisees respecting the Messiah. Mark xii. 35. Luke xx. 41. WHILE the Pharisees were gathered together, Jesus asked them, 'saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in spirit call him LORD, saying, "'The LORD said unto my LORD, Sit thou on my right hand, till I make thine enemies thy footstool?" If David then call him LORD, how is he his son? And no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

He severely reproves the Pharisees, for their ostentation and hypocrisy, for their perverse interpretation and abuse of the divine laws, and for cruelty to the servants of God. Mark xii. 38. Luke xix. 45. THEN spake Jesus to the multitude, and to his disciples, 'saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works: for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 'and love the uppermost rooms at feasts, and the chief seats in



the synagogues, 'and greetings in the markets, and to be called of men, 7  
 Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, 8  
*even* Christ; and all ye are brethren. And call no *man* your father upon 9  
 the earth: for one is your Father which is in heaven. Neither be ye 10  
 called masters: for one is your Master, *even* Christ. But he that is 11  
 greatest among you, shall be your servant. And whosoever shall exalt 12  
 himself, shall be abased; and he that shall humble himself, shall be  
 exalted.

But wo unto you, scribes and Pharisees, hypocrites! for ye shut up 13  
 the kingdom of heaven against men: for ye neither go in *yourselves*, neither  
 suffer ye them that are entering, to go in. Wo unto you, scribes and 14  
 Pharisees, hypocrites! for ye devour widows' houses, and for a pretence  
 make long prayer: therefore ye shall receive the greater damnation.  
 Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and 15  
 land to make one proselyte; and when he is made, ye make him two-fold  
 more the child of hell than yourselves. Wo unto you, *ye* blind 16

guides! which say, 'Whosoever shall swear by the temple, it is nothing;  
 but whosoever shall swear by the gold of the temple, he is a debtor.'  
*Ye* fools, and blind! for whether is greater, the gold, or the temple that 17  
 sanctifieth the gold? And 'whosoever shall swear by the altar, it is 18  
 nothing; but whosoever sweareth by the gift that is upon it, he is guilty.'  
*Ye* fools, and blind! for whether *is* greater, the gift, or the altar that 19  
 sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth 20  
 by it, and by all things thereon. And whoso shall swear by the temple, 21  
 sweareth by it, and by him that dwelleth therein. And he that shall swear 22  
 by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, 23  
 and anise, and cummin, and have omitted the weightier *matters* of the  
 law, judgment, mercy, and faith: these ought ye to have done, and not  
 to leave the other undone. *Ye* blind guides! which strain at a gnat, and 24  
 swallow a camel.

Wo unto you, scribes and Pharisees, hypocrites! 25  
 for ye make clean the outside of the cup and of the platter, but within  
 they are full of extortion and excess. *Thou* blind Pharisee! cleanse first 26  
 that *which is* within the cup and platter, that the outside of them may be  
 clean also.

Wo unto you, scribes and Pharisees, hypocrites! for ye 27  
 are like unto whited sepulchres, which indeed appear beautiful outward,  
 but are within full of dead *men's* bones, and of all uncleanness. Even so  
 ye also outwardly appear righteous unto men, but within ye are full of  
 hypocrisy and iniquity.

Wo unto you scribes, and Pharisees, hypo- 29  
 crites! because ye build the tombs of the prophets, and garnish the sepul-  
 chres of the righteous, 'and say, 'If we had been in the days of our 30  
 fathers, we would not have been partakers with them in the blood of the  
 prophets.' Wherefore, ye be witnesses unto yourselves, that ye are the 31  
 children of them which killed the prophets. Fill ye up then the measure 32  
 of your fathers. *Ye* serpents! *ye* generation of vipers! how can ye 33  
 escape the damnation of hell? Wherefore, behold, I send unto you 34  
 prophets, and wise men, and scribes; and *some* of them ye shall kill and  
 crucify, and *some* of them shall ye scourge in your synagogues, and perse-  
 cute *them* from city to city; that upon you may come all the righteous 35  
 blood shed upon the earth, from the blood of righteous Abel, unto the  
 blood of Zacharias, son of Barachias, whom ye slew between the temple  
 and the altar. Verily, I say unto you, All these things shall come upon 36  
 this generation.

O Jerusalem! Jerusalem! *thou* that killest the prophets, and stonest 37  
 them which are sent unto thee, how often would I have gathered thy chil-  
 dren together, even as a hen gathereth her chickens under *her* wings, and

ye would not ! ' Behold, your house is left unto you desolate ! ' For I say 38  
unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he  
that cometh in the name of the LORD !

AND Jesus went out, and departed from the temple : 24  
In answer to his disciples' queries, Jesus discourses on the destruction of Jerusalem. Mark xiii. Luke xxi. 5.  
and his disciples came to *him* for to show him the build- 2  
ings of the temple. And Jesus said unto them, See ye  
not all these things ? Verily, I say unto you, There shall  
not be left here one stone upon another that shall not be  
thrown down.

AND as he sat upon the mount of Olives, the disciples 3  
Of false prophets.  
came unto him privately, saying, Tell us, when shall these  
things be ? and what *shall be* the sign of thy coming, and of the end of  
the world ? And Jesus answered and said unto them, Take heed that 4  
no man deceive you. For many shall come in my name, saying, I am 5  
Christ ; and shall deceive many. And ye shall hear of wars, and rumors 6  
of wars : see that ye be not troubled : for all *these things* must come to  
pass, but the end is not yet. For nation shall rise against nation, and 7  
kingdom against kingdom : and there shall be famines, and pestilences,  
and earthquakes, in divers places. All these *are* the beginning of sor- 8  
rows.

Calamities of the disciples. THEN shall they deliver you up to be afflicted, and shall 9  
kill you : and ye shall be hated of all nations for my name's  
sake. And then shall many be offended, and shall betray one another, and 10  
shall hate one another. And many false prophets shall rise, and shall deceive 11  
many. And because iniquity shall abound, the love of many shall wax cold. 12  
But he that shall endure unto the end, the same shall be saved. ' And this 14  
gospel of the kingdom shall be preached in all the world, for a witness unto  
all nations ; and then shall the end come. When ye, therefore, shall see 15  
the abomination of desolation, spoken of by Daniel the prophet, stand in  
the holy place, (whoso readeth, let him understand,) ' then let them which 16  
be in Judea flee into the mountains : let him which is on the house-top 17  
not come down to take any thing out of his house : neither let him which 18  
is in the field return back to take his clothes. And wo unto them that 19  
are with child, and to them that give suck in those days ! But pray ye 20  
that your flight be not in the winter, neither on the sabbath-day : for 21  
then shall be great tribulation, such as was not since the beginning of the  
world to this time, no, nor ever shall be. And except those days should 22  
be shortened, there should no flesh be saved : but for the elect's sake  
those days shall be shortened. Then if any man shall say unto you, 23  
' Lo, here *is* Christ,' or ' there ! ' believe *it* not. For there shall arise false 24  
Christs, and false prophets, and shall show great signs and wonders : in-  
somuch that, if *it were* possible, they shall deceive the very elect. Behold, 25  
I have told you before. Wherefore, if they shall say unto you, Behold, 26  
he is in the desert ! go not forth : behold, *he is* in the secret chambers !  
believe *it* not. For as the lightning cometh out of the east, and shineth 27  
even unto the west ; so shall also the coming of the Son of man be.  
For wheresoever the carcass is, there will the eagles be gathered to- 28  
gether.

IMMEDIATELY after the tribulation of those days, shall the sun be dark- 29  
ened, and the moon shall not give her light, and the stars shall fall from  
heaven, and the powers of the heavens shall be shaken : and then shall 30  
appear the sign of the Son of man in heaven ; and then shall all the tribes  
of the earth mourn, and they shall see the Son of man coming in the  
clouds of heaven with power and great glory. And he shall send his 31  
angels with a great sound of a trumpet, and they shall gather together his  
elect from the four winds, from one end of heaven to the other.

Watchfulness enforced, by the parables of the fig-tree:

Now learn a parable of the fig-tree : When his branch 32  
is yet tender, and putteth forth leaves, ye know that summer *is* nigh : so likewise ye, when ye shall see all these 33  
things, know that it is near, *even* at the doors. Verily, I say unto you, 'This 34  
generation shall not pass, till all these things be fulfilled. Heaven and 35  
earth shall pass away, but my word shall not pass away. But of that day 36  
and hour knoweth no *man*, no, not the angels of heaven, but my Father 37  
only. But as the days of Noe *were*, so shall also the coming of the Son 38  
of man be. For as in the days that were before the flood, they were 39  
eating and drinking, marrying and giving in marriage, until the day that 40  
Noe entered into the ark, 'and knew not until the flood came, and took 41  
them all away : so shall also the coming of the Son of man be. Then 42  
shall two be in the field ; the one shall be taken, and the other left. Two 43  
*women shall be* grinding at the mill ; the one shall be taken, and the other 44  
left. Watch therefore ; for ye know not what hour your Lord doth 45  
come. But know this, that if the good man of the house had known in 46  
what watch the thief would come, he would have watched, and would 47  
not have suffered his house to be broken up. Therefore be ye also ready : 48  
for in such an hour as ye think not, the Son of man cometh. Who then 49  
is a faithful and wise servant, whom his lord hath made ruler over his 50  
household, to give them meat in due season ? Blessed *is* that servant, 51  
whom his lord, when he cometh, shall find so doing. Verily, I say unto 52  
you, That he shall make him ruler over all his goods. But and if that 53  
evil servant shall say in his heart, ' My lord delayeth his coming ; ' 'and 54  
shall begin to smite *his* fellow-servants, and to eat and drink with the 55  
drunken ; the lord of that servant shall come in a day when he looketh 56  
not for *him*, and in an hour that he is not aware of, 'and shall cut him 57  
asunder, and appoint *him* his portion with the hypocrites ; there shall be 58  
weeping and gnashing of teeth.

of the wise and foolish virgins : THEN shall the kingdom of heaven be likened unto 25  
ten virgins, which took their lamps, and went forth to meet 26  
the bridegroom. And five of them were wise, and five *were* foolish. 27  
They that *were* foolish took their lamps, and took no oil with them : 28  
'but the wise took oil in their vessels with their lamps. 'While the bride- 29  
groom tarried, they all slumbered and slept. And at midnight there was 30  
a cry made, Behold the bridegroom cometh ; go ye out to meet him ! 31  
'Then all those virgins arose, and trimmed their lamps. 'And the foolish 32  
said unto the wise, Give us of your oil : for our lamps are gone out. But 33  
the wise answered, saying, *Not so* ; lest there be not enough for us and 34  
you : but go ye rather to them that sell, and buy for yourselves. And 35  
while they went to buy, the bridegroom came ; and they that were ready, 36  
went in with him to the marriage : and the door was shut. Afterward 37  
came also the other virgins, saying, Lord, Lord, open to us ! But he an- 38  
swered and said, Verily, I say unto you, I know you not. Watch there- 39  
fore, for ye know neither the day nor the hour wherein the Son of man 40  
cometh.

and of the servants and the talents. FOR *the kingdom of heaven is* as a man travelling into 14  
a far country, *who* called his own servants, and delivered 15  
unto them his goods. And unto one he gave five talents, to another two, 16  
and to another one ; to every man according to his several ability ; and 17  
straightway took his journey. Then he that had received the five talents, 18  
went and traded with the same, and made *them* other five talents. And 19  
likewise he that *had received* two, he also gained other two. But he that 20  
had received one, went and digged in the earth, and hid his lord's money. 21  
After a long time the lord of those servants cometh, and reckoneth with 22  
them. And so he that had received five talents, came and brought other 23  
24



five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained besides them five talents more. His lord said unto him, 21 Well done, *thou* good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. He also that had received two talents came, and said, 22 Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them. His lord said unto him, Well done, good 23 and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew 24 thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed : and I was afraid, and went and 25 hid thy talent in the earth : lo, *there* thou hast *that* is thine. His lord 26 answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed : thou oughtest therefore to have put my money to the exchangers, 27 and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten 28 talents. For unto every one that hath shall be given, and he shall have 29 abundance : but from him that hath not, shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness : 30 there shall be weeping and gnashing of teeth.

His discourse respecting the end of the world, the final judgment, and the awards of the righteous and the wicked.

WHEN the Son of man shall come in his glory, and all 31 the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all na- 32 tions : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats : and he shall 33 set the sheep on his right hand, but the goats on the left. Then shall 34 the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : ' for I was a hungered, and ye gave me meat : I was thirsty, and ye gave 35 me drink : I was a stranger, and ye took me in : ' naked, and ye clothed 36 me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee* ? or thirsty, and gave *thee* drink ? When 37 saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ? ' Or when saw we thee sick, or in prison, and came unto thee ? ' And the 38 King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have 39 done *it* unto me. Then shall he say also unto them on the left hand, 40 Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : ' for I was a hungered, and ye gave me no meat : I was 41 thirsty, and ye gave me no drink : I was a stranger, and ye took me not 42 in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee 43 a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily, 44 I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment : 45 but the righteous into life eternal. 46

Jesus foretells his approaching death.

AND it came to pass, when Jesus had finished all these 26 sayings, he said unto his disciples, Ye know that after two 2 days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

THEN assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, ' and consulted that they might take Jesus by subtlety, and kill *him*. But they said, Not on the feast-day, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head as he sat *at meat*. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did *it* for my burial. Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

THEN one of the twelve, called Judas Iscariot, went unto the chief priests, ' and said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Now, the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them: and they made ready the passover.

Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

AND as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

AND when they had sung a hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will not I deny thee. Likewise also said all the disciples.

Christ goes into the garden of Gethsemane. Mark xiv. 32. Luke xxii. 40. John xviii. 1. THEN cometh Jesus with them unto a place called 36  
Gethsemane, and saith unto the disciples, Sit ye here, 37  
while I go and pray yonder. And he took with him Peter, 38  
and the two sons of Zebedee, and began to be sorrow- 39  
ful and very heavy. Then saith he unto them, My soul is exceeding 40  
sorrowful, even unto death : tarry ye here, and watch with me. And he 41  
went a little further, and fell on his face, and prayed, saying, O my Father, 42  
if it be possible, let this cup pass from me : nevertheless, not as I will, 43  
but as thou *wilt*. And he cometh unto the disciples, and findeth them 44  
asleep, and saith unto Peter, What ! could ye not watch with me one 45  
hour ? Watch and pray, that ye enter not into temptation : the spirit in- 46  
deed *is* willing, but the flesh *is* weak. He went away again the second 47  
time, and prayed, saying, O my Father, if this cup may not pass away 48  
from me, except I drink it, thy will be done. And he came and found 49  
them asleep again : for their eyes were heavy. And he left them, and 50  
went away again, and prayed the third time, saying the same words. 51  
Then cometh he to his disciples, and saith unto them, Sleep on now, and 52  
take *your* rest ; behold the hour is at hand, and the Son of man is be- 53  
trayed into the hands of sinners. Rise, let us be going : behold, he is at 54  
hand that doth betray me. 55

He is betrayed and apprehended. The resistance of Peter. Mark xiv. 43. Luke xxii. 47. John xviii. 3. AND while he yet spake, lo, Judas, one of the twelve, 47  
came, and with him a great multitude with swords and 48  
staves, from the chief priests and elders of the people. 49  
Now, he that betrayed him, gave them a sign, saying, 50  
Whomsoever I shall kiss, that same is he : hold him fast. 51  
And forthwith he came to Jesus, and said, Hail, Master ; and kissed 52  
him. ' And Jesus said unto him, Friend, wherefore art thou come ? Then 53  
came they, and laid hands on Jesus, and took him. And behold, 54  
one of them which were with Jesus, stretched out *his* hand, and drew his 55  
sword, and struck a servant of the high priest, and smote off his ear. 56  
Then said Jesus unto him, Put up again thy sword into his place : for all 57  
they that take the sword, shall perish with the sword. Thinkest thou that 58  
I cannot now pray to my Father, and he shall presently give me more 59  
than twelve legions of angels ? But how then shall the scriptures be ful- 60  
filled, that thus it must be ? In that same hour said Jesus to the multi- 61  
tudes, Are ye come out as against a thief, with swords and staves for to 62  
take me ? I sat daily with you teaching in the temple, and ye laid no hold 63  
on me. But all this was done, that the scriptures of the prophets might be 64  
fulfilled. Then all the disciples forsook him, and fled. 65

Christ is taken to Annas, and to the palace of Caiaphas, where he is condemned. Mark xiv. 51. Luke xxii. 54. John xviii. 12. AND they that had laid hold on Jesus led *him* away 57  
to Caiaphas the high priest, where the scribes and the el- 58  
ders were assembled. But Peter followed him afar off, 59  
unto the high priest's palace, and went in, and sat with the 60  
servants to see the end. Now, the chief priests, and el- 61  
ders, and all the council, sought false witness against Jesus, to put him 62  
to death ; ' but found none. Yea, though many false witnesses came, *yet* 63  
found they none. At the last came two false witnesses, and said, This 64  
*fellow* said, I am able to destroy the temple of God, and to build it in 65  
three days. And the high priest arose, and said unto him, Answerest 66  
thou nothing ? what *is it which* these witness against thee ? ' But Jesus 67  
held his peace. And the high priest answered and said unto him, I ad- 68  
jure thee by the living God, that thou tell us whether thou be the Christ 69  
the Son of God. Jesus saith unto him, Thou hast said : nevertheless, I 70  
say unto you, Hereafter shall ye see the Son of man sitting on the right 71  
hand of power, and coming in the clouds of heaven. Then the high priest 72



rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy. What think ye ? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him ; and others smote him with the palms of their hands, ' saying, Prophecy unto us, thou Christ, Who is he that smote thee ?

Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest.

AND when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

AND after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them ; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Judas declares the innocence of Christ. THEN Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, ' saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. ' Wherefore that field was called, The field of blood, unto this day. ' Then was fulfilled that which was spoken by Jeremy the prophet, saying, " And they took the thirty pieces of silver,—the price of him that was valued, whom they of the children of Israel did value,—and gave them for the potter's field, as the Lord appointed me."

AND Jesus stood before the governor ; and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest. ' And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him to never a word ; insomuch that the governor marvelled greatly. Now at that feast, the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barabbas, or Jesus, which is called Christ ? (For he knew that for envy they had delivered him.)

WHEN he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream, because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether

of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified. ' And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*: and they stripped him, and put on him a scarlet robe: and when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

He is led away and crucified. Mark xv. 21. Luke xxiii. 26. John xix. 17.

**AND** as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, (that is to say, A place of a skull,) ' they gave him vinegar to drink, mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They parted my garments among them, and upon my vesture did they cast lots." And sitting down, they watched him there: and set over his head his accusation written, "THIS IS JESUS THE KING OF THE JEWS." Then were there two thieves crucified with him; one on the right hand, and another on the left.

He is reviled. Mark xv. 23. Luke xxiii. 35.

AND they that passed by reviled him, wagging their heads, ' and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, ' He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him! for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now, from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, "Eli! Eli! lama sabachthani!" (that is to say, "My God! my God! why hast thou forsaken me?") Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Christ's death and attendant circumstances. Mark xv. 37. Luke xxiii. 44. John xix. 30.

JESUS, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept, arose, ' and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now, when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were

done, they feared greatly, saying, Truly this was the Son of God! And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him : among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Christ is buried. Mark xv. 42. Luke xliii. 50. John xix. 38. WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple : He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. ' And when Joseph had taken the body, he wrapped it in a clean linen cloth, ' and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

The Sanhedrim guard the sepulchre. Now, the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, ' saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Christ rises. Mark xvi. 1. Luke xxiii. 55. John xx. 1. IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake : for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for he is risen, as he said. Come, see the place where the Lord lay. ' And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee : there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy : and did run to bring his disciples word. And as they went to tell his disciples, behold Jesus met them, saying, All hail ! And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid : go tell my brethren, that they go into Galilee, and there shall they see me.

The guard bribed. Now, when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, ' saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

Christ renews the commission of the Apostles, and ascends to heaven: Mark xvi. 15. Luke xxiv. 50. Acts i. 6. THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and lo, I am with you always, *even* unto the end of the world. Amen.



# THE GOSPEL ACCORDING TO

## MARK.

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**THE** beginning of the gospel of Jesus Christ, the Son of God. 1

Of John the Fore-  
runner of Christ.  
Matt. iii. 1. Luke  
iii. 1. As it is written in the prophets ; " Behold, I send my 2  
messenger before thy face, which shall prepare thy way be- 3  
fore thee ;" " The voice of one crying in the wilderness, 4  
Prepare ye the way of the LORD ! make his paths straight." John did 5  
baptize in the wilderness, and preach the baptism of repentance for the 6  
remission of sins. And there went out unto him all the land of Judea, 7  
and they of Jerusalem, and were all baptized of him in the river of Jordan, 8  
confessing their sins. And John was clothed with camel's hair, and with 9  
a girdle of a skin about his loins ; and he did eat locusts and wild honey ; 10  
' and preached, saying, There cometh one mightier than I after me, the 11  
latchet of whose shoes I am not worthy to stoop down and unloose. I 12  
indeed have baptized you with water ; but he shall baptize you with the 13  
Holy Ghost.

Jesus baptized.  
Matt. iii. 13. Luke  
iii. 21. AND it came to pass in those days, that Jesus came 14  
from Nazareth of Galilee, and was baptized of John in 15  
Jordan. And straightway coming up out of the water, he 16  
saw the heavens opened, and the Spirit like a dove descending upon him. 17  
And there came a voice from heaven, *saying*, ' Thou art my beloved Son, 18  
in whom I am well pleased.' 19

Christ tempted.  
Matt. iv. 1. Luke  
iv. 1. AND immediately the Spirit driveth him into the 20  
wilderness. And he was there in the wilderness forty 21  
days tempted of Satan ; and was with the wild beasts ; and 22  
the angels ministered unto him.

Christ teaches in  
Galilee. Matt. iv. 12.  
Luke iv. 14, 15. **NOW**, after that John was put in prison, Jesus came 23  
into Galilee, preaching the gospel of the kingdom of God, 24  
' and saying, The time is fulfilled, and the kingdom of 25  
God is at hand : repent ye, and believe the gospel. 26

The call of Peter,  
Andrew, James, and  
John. Matt. iv. 18.  
Luke v. 1. Now as he walked by the sea of Galilee, he saw Simon, 27  
and Andrew his brother, casting a net into the sea : for 28  
they were fishers. And Jesus said unto them, Come ye 29  
after me, and I will make you to become fishers of men. And straight- 30  
way they forsook their nets, and followed him. And when he had gone 31  
a little further thence, he saw James *the son* of Zebedee, and John his 32  
brother, who also were in the ship mending their nets. And straightway 33  
he called them : and they left their father Zebedee in the ship with the 34  
hired servants, and went after him.

Jesus, in the syna-  
gogue at Capernaum,  
cures a demoniac.  
Luke iv. 31. AND they went into Capernaum ; and straightway on 35  
the sabbath-day he entered into the synagogue and taught. 36  
And they were astonished at his doctrine : for he taught 37  
them as one that had authority, and not as the scribes. And there was in 38  
their synagogue a man with an unclean spirit ; and he cried out, ' saying, 39  
Let *us* alone ! what have we to do with thee, thou Jesus of Nazareth ? 40  
art thou come to destroy us ? I know thee who thou art, the Holy One 41  
of God. And Jesus rebuked him, saying, Hold thy peace, and come out 42  
of him. And when the unclean spirit had torn him, and cried with a 43  
loud voice, he came out of him. And they were all amazed, insomuch 44  
that they wondered and marvelled at all that he had done in them. 45

that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad 28 throughout all the region round about Galilee.

Peter's mother-in-law cured of a fever. Matt. viii. 14. Luke xiv. 38. AND forthwith, when they were come out of the syna- 29 gogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay 30 sick of a fever; and anon they tell him of her. And he came and took 31 her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Christ performs various miracles; and teaches throughout Galilee. Matt. iv. 23. viii. 16. Luke iv. 40. AND at even, when the sun did set, they brought unto 32 him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the 33 door. And he healed many that were sick of divers dis- 34 eases, and cast out many devils; and suffered not the devils to speak, because they knew him. And in the morning, 35 rising up a great while before day, he went out and departed into a soli- tary place, and there prayed. And Simon, and they that were with him, 36 followed after him. And when they had found him, they said unto him, 37 All men seek for thee. And he said unto them, Let us go into the next 38 towns, that I may preach there also: for therefore came I forth. And 39 he preached in their synagogues throughout all Galilee, and cast out devils.

He cures a leper. Matt. viii. 1. Luke v. 12. AND there came a leper to him, beseeching him, and 40 kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with com- 41 passion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy 42 departed from him, and he was cleansed. And he straightly charged him, 43 and forthwith sent him away; and saith unto him, See thou say nothing 44 to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish *it* much, and to blaze 45 abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

A paralytic cured, and the power of Christ to forgive sins asserted. Luke v. 17. AND again he entered into Capernaum, after *some* 2 days; and it was noised that he was in the house. And 2 straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as 3 about the door: and he preached the word unto them. And they come 3 unto him, bringing one sick of the palsy, which was borne of four. And 4 when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down 5 the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But 6 there were certain of the scribes sitting there, and reasoning in their hearts; Why doth this *man* thus speak blasphemies? who can forgive 7 sins but God only? And immediately, when Jesus perceived in his spirit 8 that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of 9 the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power 10 on earth to forgive sins, (he saith to the sick of the palsy,) 'I say unto thee, Arise, and take up thy bed, and go thy way into thy house. And 12 immediately he arose, took up the bed, and went forth before them all;

insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

The calling of Mat-  
thew. Matt. ix. 9.  
Luke v. 27 Christ  
dines with him.

AND he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

Christ vindicates his  
disciples for not  
fasting. Matt. ix.  
14. Luke v. 33.

AND the disciples of John, and of the Pharisees, used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

He defends his dis-  
ciples for plucking  
corn on the sab-  
bath-day. Luke  
vi. 1.

AND it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he and they that were with him? How he went into the house of God, in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore, the Son of man is Lord also of the Sabbath.

He heals the with-  
ered hand. Matt.  
xxii. 9. Luke vi. 6.

AND he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

He is followed by  
great multitudes,  
whose diseases he  
heals. Matt. xii.  
15.

BUT Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait



on him, because of the multitude, lest they should throng him. For he had healed many ; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straightly charged them, that they should not make him known.

AND he goeth up into a mountain, and calleth unto *him* whom he would : and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, ' and to have power to heal sicknesses, and to cast out devils. And Simon he

surnamed Peter. And James *the son* of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder ; ) and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus, and Thaddeus, and Simon the Canaanite, ' and Judas Iscariot, which also betrayed him.

AND they went into a house : ' and the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him : for they said, He is beside himself.

And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto *him*, and said unto them in parables, How can Satan cast out Satan ? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man ; and then he will spoil his house. Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation : because they said ; He hath an unclean spirit.

THERE came then his brethren and his mother, and standing without, sent unto him, calling him. And the multitude sat about him ; and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren ? And he looked round about on them which sat about him, and said, Behold my mother and my brethren ! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

AND he began again to teach by the sea side : and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea ; and the whole multitude was by the sea, on the land. And he taught them many things by parables, and said unto them in his doctrine, ' Hearken : Behold, there went out a sower to sow. And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : but when the sun was up, it was scorched ; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some a hundred. And he said unto them, He that hath ears to hear, let him hear !

Reasons for teaching by parables. Matt. xiii. 10. Luke viii. 9, 10. AND when he was alone, they that were about him, with the twelve, asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: 'that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

Explanation of the parable of the sower. Matt. xiii. 18. Luke viii. 11. AND he said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the word. And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, 'and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

Further instructions. Luke viii. 16. AND he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear!

AND he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Parable of the growing grain. AND he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Parable of the mustard-seed. Matt. xiii. 31. AND he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It* is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

AND with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Christ crosses the sea of Galilee, and calms the tempest. Matt. viii. 23. Luke viii. 22. AND the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master! carest thou not that we perish? And he arose, and rebuked



the wind, and said unto the sea, Peace! be still! and the wind ceased, and there was a great calm. And he said unto them, Why are ye so 40 fearful? how is it that ye have no faith? And they feared exceedingly, 41 and said one to another, What manner of man is this, that even the wind and the sea obey him?

He cures the Gadarene demoniac. *Matt. viii. 28. Luke viii. 26.* AND they came over unto the other side of the sea, into 5 the country of the Gadarenes. And when he was come 2 out of the ship, immediately there met him out of the 3 tombs a man with an unclean spirit, who had *his* dwelling among the 4 tombs; and no man could bind him, no, not with chains: because that he 5 had been often bound with fetters and chains, and the chains had been 6 plucked asunder by him, and the fetters broken in pieces: neither could 7 any man tame him. And always, night and day, he was in the mountains, 8 and in the tombs, crying, and cutting himself with stones. But when he 9 saw Jesus afar off, he ran and worshipped him, 'and cried with a loud 10 voice, and said, What have I to do with thee, Jesus, *thou* Son of the Most 11 High God? I adjure thee by God, that thou torment me not. ' (For he 12 said unto him, Come out of the man, *thou* unclean spirit.) And he asked 13 him, What *is* thy name? And he answered, saying, My name *is* Legion: 14 for we are many. And he besought him much that he would not send 15 them away out of the country. Now there was there nigh unto the moun- 16 tains a great herd of swine feeding. And all the devils besought him, 17 saying, Send us into the swine, that we may enter into them. And forth- 18 with Jesus gave them leave. And the unclean spirits went out, and entered 19 into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. 20 And they that fed the swine fled, and told *it* in the city, and in the country. 21 And they went out to see what it was that was done. ' And they came 22 to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And 23 they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to 24 depart out of their coasts. And when he was come into the ship, he that 25 had been possessed with the devil prayed him that he might be with him. 26 Howbeit Jesus suffered him not, but saith unto him, Go home to thy 27 friends, and tell them how great things the Lord hath done for thee, and 28 hath had compassion on thee. And he departed, and began to publish 29 in Decapolis how great things Jesus had done for him. And all men did 30 marvel.

Jairus' daughter, and the infirm woman, cured. *Matt. ix. 18. Luke viii. 40.* AND when Jesus was passed over again by ship unto 21 the other side, much people gathered unto him: and he 22 was nigh unto the sea. And behold, there cometh one of 23 the rulers of the synagogue, Jairus by name; and when he saw him, he 24 fell at his feet, 'and besought him greatly, saying, My little daughter 25 lieth at the point of death: *I pray thee*, come and lay thy hands on her, 26 that she may be healed; and she shall live. And *Jesus* went with him; 27 and much people followed him, and thronged him. And a certain 28 woman which had an issue of blood twelve years, 'and had suffered many 29 things of many physicians, and had spent all that she had, and was nothing 30 bettered, but rather grew worse, 'when she had heard of Jesus, came in 31 the press behind, and touched his garment: for she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude 31



thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. While he yet spake, there came from the ruler of the synagogue's house *certain* which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha-cumi! (which is, being interpreted, 'Damsel,'—I say unto thee—'arise.') And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

AND he went out from thence, and came into his own country; and his disciples followed him. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages teaching.

AND he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

AND king Herod heard of him, (for his name was spread abroad,) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

Christ returns to Nazareth, and is again ill treated there. Matt. xiii. 53. He preaches again throughout Galilee: Matt. ix. 35.

Christ commissions the twelve Apostles. Matt. x. 1. Luke ix. 1.

Herod's opinion of Christ: Matt. xiv. 1. Luke ix. 7.

Account of John's imprisonment and death: A. D. 30. Matt. xiv. 1. Luke iii. 19.

FOR Herod himself had sent forth and laid hold upon 17  
 John, and bound him in prison for Herodias's sake, his 18  
 brother Philip's wife: for he had married her. For John 18  
 had said unto Herod, It is not lawful for thee to have thy 19  
 brother's wife. Therefore Herodias had a quarrel against him, and would 19  
 have killed him; but she could not: ' for Herod feared John, knowing that 20  
 he was a just man and a holy: and observed him: and when he heard 21  
 him, he did many things, and heard him gladly. And when a convenient 21  
 day was come, that Herod on his birth-day made a supper to his lords, 22  
 high captains, and chief *estates* of Galilee. And when the daughter of 22  
 the said Herodias came in, and danced, and pleased Herod, and them 23  
 that sat with him, the king said unto the damsel, Ask of me whatsoever 23  
 thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever 23  
 thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. 24  
 ' And she went forth, and said unto her mother, What shall I ask? And 24  
 she said, The head of John the Baptist. And she came in straightway 25  
 with haste unto the king, and asked, saying, I will that thou give me, by 25  
 and by, in a charger, the head of John the Baptist. And the king was 26  
 exceeding sorry; *yet*, for his oath's sake, and for their sakes which sat 26  
 with him, he would not reject her. And immediately the King sent an 27  
 executioner, and commanded his head to be brought: and he went and 28  
 beheaded him in the prison; and brought his head in a charger, and gave 28  
 it to the damsel: and the damsel gave it to her mother. And when his 29  
 disciples heard *of it*, they came and took up his corpse, and laid it in a 29  
 tomb.

The Apostles return, and Jesus returns with them to the desert of Bethesda. Matt. xiv. 13. Luke ix. 10. John vi. 1.

AND the apostles gathered themselves together unto 30  
 Jesus, and told him all things, both what they had done, 31  
 and what they had taught. And he said unto them, 31  
 Come ye yourselves apart into a desert place, and rest 32  
 a while: for there were many coming and going, and they 32  
 had no leisure so much as to eat. And they departed unto a desert place 32  
 by ship privately. And the people saw them departing, and many 33  
 knew him, and ran afoot thither out of all cities, and outwent them, and 33  
 came together unto him. And Jesus, when he came out, saw much peo- 34  
 ple, and was moved with compassion toward them, because they were 34  
 as sheep not having a shepherd; and he began to teach them many 34  
 things.

Five thousand fed by miracle. Matt. xiv. 15. Luke ix. 12. John vi. 3.

AND when the day was now far spent, his disciples 35  
 came unto him, and said, This is a desert place, and now 35  
 the time *is* far passed: send them away, that they may go 36  
 into the country round about, and into the villages, and buy themselves 36  
 bread: for they have nothing to eat. He answered and said unto them, 37  
 Give ye them to eat. And they say unto him, Shall we go and buy two 37  
 hundred pennyworth of bread, and give them to eat? He saith unto them, 38  
 How many loaves have ye? go and see. And when they knew, they 38  
 say, Five, and two fishes. And he commanded them to make all sit down by 39  
 companies upon the green grass. And they sat down in ranks, by hun- 40  
 dreds, and by fifties. And when he had taken the five loaves, and two 41  
 fishes, he looked up to heaven, and blessed, and brake the loaves, and gave 41  
*them* to his disciples to set before them; and the two fishes divided he 42  
 among them all. ' And they did all eat, and were filled. ' And they took 42  
 up twelve baskets full of the fragments, and of the fishes. And they that 44  
 did eat of the loaves, were about five thousand men.

Christ walks on the sea to his disciples. Matt. xiv. 22. John vi. 14.

AND straightway he constrained his disciples to get into 45  
 the ship, and to go to the other side before unto Bethsaida, 45  
 while he sent away the people. And when he had sent 46



them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing ; for the wind was contrary unto them : and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out. ' (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer : it is I ; be not afraid. And he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves ; for their heart was hardened.

He heals many.  
Matt. xiv. 34.

AND when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment : and as many as touched him, were made whole.

He converses with  
the scribes and  
Pharisees on their  
traditions. Matt.  
xv. 1.

THEN came together unto him the Pharisees, and certain of the scribes which came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and brazen vessels, and tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands ? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, " This people honoreth me with *their* lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men." For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups : and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, " Honor thy father and thy mother ;" and, " Whoso curseth father or mother, let him die the death : " but ye say, If a man shall say to his father or mother, *It is* Corban, (that is to say, a gift,) by whatsoever thou mightest be profited by me ; *he shall be free*. And ye suffer him no more to do aught for his father or his mother ; making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye. And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand. There is nothing from without a man, that entering into him, can defile him : but the things which come out of him, those are they that defile the man. ' If any man have ears to hear, let him hear ! ' And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him ; because it entereth not into his heart, but into the belly, and goeth out into the draught purging all meats ? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, 21



adulteries, fornications, murders, ' thefts, covetousness, wickedness, de- 22  
ceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : all these 23  
evil things come from within, and defile the man.

He cures the daugh-  
ter of a Canaanitish  
woman. Matt.  
xv. 21.

AND from thence he arose, and went into the borders 24  
of Tyre and Sidon, and entered into a house, and would  
have no man know *it* : but he could not be hid. For a 25  
*certain* woman, whose young daughter had an unclean spirit, heard of him,  
and came and fell at his feet : (the woman was a Greek, a Syrophenician 26  
by nation,) and she besought him that he would cast forth the devil out  
of her daughter. But Jesus said unto her, Let the children first be filled : 27  
for it is not meet to take the children's bread, and to cast *it* unto the dogs.  
And she answered and said unto him, Yes, Lord : yet the dogs under the 28  
table eat of the children's crumbs. And he said unto her, For this 29  
saying, go thy way ; the devil is gone out of thy daughter. And when 30  
she was come to her house, she found the devil gone out, and her daugh-  
ter laid upon the bed.

He goes through De-  
capolis healing and  
teaching. Matt. xv.  
29.

AND again departing from the coasts of Tyre and Si- 31  
don, he came unto the sea of Galilee, through the midst  
of the coasts of Decapolis. And they bring unto him one 32  
that was deaf, and had an impediment in his speech ; and they beseech  
him to put his hand upon him. And he took him aside from the multi- 33  
tude, and put his fingers into his ears, and he spit, and touched his tongue :  
' and looking up to heaven, he sighed, and saith unto him, Ephphatha ! 34  
(that is, Be opened.) And straightway his ears were opened, and the 35  
string of his tongue was loosed, and he spake plain. And he charged 36  
them that they should tell no man : but the more he charged them, so  
much the more a great deal they published *it* ; and were beyond measure 37  
astonished, saying, He hath done all things well ! he maketh both the  
deaf to hear, and the dumb to speak !

Four thousand men  
fed by miracle :  
Matt. xv. 32.

IN those days the multitude being very great, and hav- 8  
ing nothing to eat, Jesus called his disciples *unto him*, and  
saith unto them, ' I have compassion on the multitude, be- 2  
cause they have now been with me three days, and have nothing to eat :  
' and if I send them away fasting to their own houses, they will faint by 3  
the way : for divers of them came from far. And his disciples answered 4  
him, From whence can a man satisfy these *men* with bread here in the  
wilderness ? ' And he asked them, How many loaves have ye ? And they 5  
said, Seven. And he commanded the people to sit down on the ground : 6  
and he took the seven loaves, and gave thanks, and brake, and gave to  
his disciples to set before *them* ; and they did set *them* before the people.  
And they had a few small fishes ; and he blessed, and commanded to set 7  
them also before *them*. So they did eat, and were filled : and they took 8  
up of the broken *meat* that was left, seven baskets. And they that had 9  
eaten were about four thousand : and he sent them away. And straight- 10  
way he entered into a ship with his disciples, and came into the parts of  
Dalmanutha.

The Pharisees re-  
proved. Matt.  
xvi. 1.

AND the Pharisees came forth, and began to question 11  
with him, seeking of him a sign from heaven, tempting  
him. And he sighed deeply in his spirit, and saith, Why 12  
doth this generation seek after a sign ? Verily, I say unto you, There  
shall no sign be given to this generation. And he left them, and entering 13  
into the ship again, departed to the other side.

He cautions the dis-  
ciples against the  
doctrines of the  
Pharisees. Matt.  
xvi. 5.

Now *the disciples* had forgotten to take bread, neither 14  
had they in the ship with them more than one loaf. And 15  
he charged them, saying, Take heed, beware of the leaven  
of the Pharisees, and of the leaven of Herod. And they 16

reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye 17 have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 'having eyes, see ye not? and having ears, hear ye 18 not? and do ye not remember? When I brake the five loaves among five 19 thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how 20 many baskets full of fragments took ye up? And they said, Seven. And 21 he said unto them, How is it that ye do not understand?

Christ restores a blind man at Bethsaida.

AND he cometh to Bethsaida; and they bring a blind 22 man unto him, and besought him to touch him. And he 23 took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as 24 trees walking. After that, he put *his* hands again upon his eyes, and 25 made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, 26 nor tell *it* to any in the town.

The Apostles confess Jesus to be the Christ. Matt. xvi. 13. Luke ix. 18.

AND Jesus went out, and his disciples, into the towns 27 of Cesarea Philippi; and by the way he asked his disciples, saying unto them, Who do men say that I am? And they 28 answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. 'And he saith unto them, But who say ye that I am? And 29 Peter answereth, and saith unto him, Thou art the Christ. And he 30 charged them that they should tell no man of him.

Christ declares the necessity of his death, and points out the temper of his true disciples. Matt. xvi. 21. Luke ix. 22.

AND he began to teach them, that the Son of man must 31 suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three 32 days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. 'But 33 when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that 34 be of God, but the things that be of men. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever 35 will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; but whosoever 36 shall lose his life for my sake and the gospel's, the same shall save it. (For what shall it profit a man, if he shall gain the whole world, and lose 37 his own soul? Or what shall a man give in exchange for his soul?) Whosoever therefore shall be ashamed of me, and of my words, in this 38 adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily, I say unto you, That there be some of 9 them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Transfiguration of Christ. Matt. xvii. 1. Luke ix. 23.

AND after six days, Jesus taketh *with him* Peter, and 2 James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before 3 them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them 4 Elias, with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let 5 us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say: for they were sore afraid. And 6, 7 there was a cloud that overshadowed them: and a voice came out of the cloud, saying, 'This is my beloved Son: hear him.' And suddenly, 8



when they had looked round about, they saw no man any more, save Jesus only, with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The deaf and dumb spirit cast out. Matt. xvii. 14. Luke ix. 37. AND when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him*, saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not. He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. And they brought him unto him. And when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And he asked his father, how long is it ago since this came unto him? And he said, Of a child; and oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief! When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Christ again foretells his death and resurrection. Matt. xvii. 22. Luke ix. 43. AND they departed thence, and passed through Galilee; and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

He teaches his disciples humility, &c. Matt. xviii. 1. Luke ix. 46. AND he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he fol-



loweth not us ; and we forbade him, because he followeth not us. But 39  
 Jésus said, Forbid him not : for there is no man which shall do a miracle  
 in my name, that can lightly speak evil of me. For he that is not against 40  
 us, is on our part. For whosoever shall give you a cup of water to 41  
 drink in my name, because ye belong to Christ, verily I say unto you, he  
 shall not lose his reward. And whosoever shall offend one of *these* 42  
 little ones that believe in me, it is better for him that a millstone were  
 hanged about his neck, and he were cast into the sea. And if thy hand 43  
 offend thee, cut it off : it is better for thee to enter into life maimed, than  
 having two hands to go into hell, into the fire that never shall be quenched :  
 ' where their worm dieth not, and the fire is not quenched. ' And if thy 45  
 foot offend thee, cut it off : it is better for thee to enter halt into life,  
 than having two feet to be cast into hell, into the fire that never shall  
 be quenched : where their worm dieth not, and the fire is not quenched. 46  
 And if thine eye offend thee, pluck it out : it is better for thee to enter 47  
 into the kingdom of God with one eye, than having two eyes, to be cast  
 into hell-fire : where their worm dieth not, and the fire is not quenched. 48  
 For every one shall be salted with fire, and every sacrifice shall be salted 49  
 with salt. Salt is good : but if the salt have lost his saltness, where- 50  
 with will ye season it ? Have salt in yourselves, and have peace one  
 with another.

**AND** he arose from thence, and cometh into the 10  
 Christ goes up to he feast of tabernacles. Matt. xix. 1.  
 John vii. 2. coasts of Judea, by the farther side of Jordan : and the  
 people resort unto him again ; and, as he was wont, he  
 taught them again.

Christ answers the question concerning marriage and divorce. Matt. xix. 3. **AND** the Pharisees came to him, and asked him, Is it 2  
 lawful for a man to put away *his* wife ? tempting him. 3  
**AND** he answered and said unto them, What did Moses 4  
 command you ? And they said, Moses suffered to write a bill of divorce- 5  
 ment, and to put *her* away. And Jesus answered and said unto them, 6  
 For the hardness of your hearts, he wrote you this precept, ' but from the 7  
 beginning of the creation, God made them male and female. " For this 8  
 cause shall a man leave his father and mother, and cleave to his wife, 9  
 ' and they twain shall be one flesh : " so then they are no more twain, 10  
 but one flesh. What, therefore, God hath joined together, let not man 11  
 put asunder. And in the house his disciples asked him again of the 12  
 same *matter*. And he saith unto them, Whosoever shall put away his 13  
 wife, and marry another, committeth adultery against her. And if a 14  
 woman shall put away her husband, and be married to another, she com- 15  
 mitteth adultery. 16

**AND** they brought young children to him, that he should 13  
 He blesses little children. Matt. xix. 13. Luke xviii. 15. touch them ; and *his* disciples rebuked those that brought 14  
 them. But when Jesus saw *it*, he was much displeased, 15  
 and said unto them, Suffer the little children to come unto me, and forbid 16  
 them not : for of such is the kingdom of God. Verily I say unto you, 17  
 Whosoever shall not receive the kingdom of God as a little child, he shall 18  
 not enter therein. And he took them up in his arms, put *his* hands upon 19  
 them, and blessed them. 20

**AND** when he was gone forth into the way, there came 17  
 From the conduct of the young ruler, Christ cautions his disciples against wealth. Matt. xix. 16. Luke xviii. 18. one running, and kneeled to him, and asked him, Good 18  
 Master, what shall I do that I may inherit eternal life ? 19  
 And Jesus said unto him, Why callest thou me good ? 20  
*there is* none good but one, *that is*, God. Thou knowest the command-  
 ments, " Do not commit adultery ; " " Do not kill ; " " Do not steal ; "  
 " Do not bear false witness ; " " Defraud not ; " " Honor thy father

and mother." And he answered and said unto him, Master, all these 20  
 have I observed from my youth. Then Jesus beholding him loved 21  
 him, and said unto him, One thing thou lackest: go thy way, sell  
 whatsoever thou hast, and give to the poor, and thou shalt have treas-  
 ure in heaven; and come, take up thy cross, and follow me. And he 22  
 was sad at that saying, and went away grieved: for he had great pos-  
 sessions. And Jesus looked round about, and saith unto his disci- 23  
 ples, How hardly shall they that have riches enter into the kingdom of  
 God! And the disciples were astonished at his words. But Jesus an- 24  
 swereth again, and saith unto them, Children, how hard is it for them that  
 trust in riches to enter into the kingdom of God? It is easier for a 25  
 camel to go through the eye of a needle, than for a rich man to enter  
 into the kingdom of God. And they were astonished out of measure, 26  
 saying, among themselves, Who then can be saved? And Jesus looking 27  
 upon them, saith, With men *it is impossible*, but not with God: for with  
 God all things are possible. Then Peter began to say unto him, Lo, we 28  
 have left all, and have followed thee. And Jesus answered and said, 29  
 Verily, I say unto you, There is no man that hath left house, or brethren,  
 or sisters, or father, or mother, or wife, or children, or lands, for my sake,  
 and the gospel's, but he shall receive a hundred-fold now in this time, 30  
 houses, and brethren, and sisters, and mothers, and children, and lands,  
 with persecutions; and in the world to come eternal life. But 31  
 many *that are first* shall be last; and the last first.

Christ again predicts his sufferings and death. Matt. xx. 17. AND they were in the way, going up to Jerusalem; and 32  
 Jesus went before them: and they were amazed; and as  
 Luke xviii. 31. they followed, they were afraid. And he took again the  
 twelve, and began to tell them what things should happen unto him, 33  
*saying*, Behold, we go up to Jerusalem; and the Son of man shall be de-  
 livered unto the chief priests, and unto the scribes; and they shall condemn 34  
 him to death, and shall deliver him to the Gentiles; and they shall mock  
 him, and shall scourge him, and shall spit upon him, and shall kill him:  
 and the third day he shall rise again.

The ambition of the sons of Zebedee: Matt. xx. 20. AND James and John, the sons of Zebedee, come unto 35  
 him, saying, Master, we would that thou shouldest do for  
 us whatsoever we shall desire. And he said unto them, 36  
 What would ye that I should do for you? They said unto him, Grant 37  
 unto us that we may sit, one on thy right hand, and the other on thy left  
 hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: 38  
 can ye drink of the cup that I drink of? and be baptized with the bap-  
 tism that I am baptized with? ' And they said unto him, We can. And 39  
 Jesus said unto them, Ye shall indeed drink of the cup that I drink of;  
 and with the baptism that I am baptized withal shall ye be baptized: but 40  
 to sit on my right hand and on my left hand, is not mine to give, but *it*  
*shall be given to them* for whom it is prepared. And when the ten 41  
 heard *it*, they began to be much displeased with James and John. But 42  
 Jesus called them to *him*, and saith unto them, Ye know that they which  
 are accounted to rule over the Gentiles, exercise lordship over them; and  
 their great ones exercise authority upon them. But so shall it not be 43  
 among you: but whosoever will be great among you, shall be your  
 minister: and whosoever of you will be the chiefest, shall be servant of 44  
 all. For even the Son of man came not to be ministered unto, but to 45  
 minister, and to give his life a ransom for many.

Two blind men cured near Jericho. Matt. xx. 29. Luke xviii. 35. AND they came to Jericho: and as he went out of 46  
 Jericho with his disciples, and a great number of people,  
 blind Bartimeus (the son of Timeus) sat by the highway-  
 side begging. And when he heard that it was Jesus of Nazareth, he be- 47



gan to cry out, and say, Jesus, *thou* son of David, have mercy on me. And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me ! And Jesus stood still, and commanded him to be called : and they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Christ prepares to enter Jerusalem. Matt. xxi. 1. Luke xix. 28. John xii. 12. AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you : and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring him. And if any man say unto you, Why do ye this ? say ye that the Lord hath need of him ; and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met : and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt ? And they said unto them even as Jesus had commanded : and they let them go. And they brought the colt to Jesus, and cast their garments on him ; and he sat upon him. And many spread their garments in the way : and others cut down branches off the trees, and strewed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna : Blessed *is* he that cometh in the name of the LORD : Blessed *be* the kingdom of our father David, that cometh in the name of the LORD : Hosanna in the highest !

**AND** Jesus entered into Jerusalem, and into the temple : and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the twelve.

Christ enters the temple. In the evening, he retires to Bethany. Matt. xxi. 12. Luke xix. 45. AND on the morrow, when they were come from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon ; and when he came to it, he found nothing but leaves : for the time of figs was not *yet*. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever ! And his disciples heard *it*.

He the second time drives out the merchants ; and in the evening retires again. AND they came to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, " My house shall be called, of all nations, the house of prayer ? " but ye have made it a den of thieves. And the scribes and chief priests heard *it*, and sought how they might destroy him : for they feared him, because all the people were astonished at his doctrine. And when even was come, he went out of the city.

As he returns in the morning, the fig-tree is withered. Matt. xxi. 20. AND in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he



saith. Therefore I say unto you, What things soever ye desire when ye 24  
 pray, believe that ye receive *them*, and ye shall have *them*. And when ye 25  
 stand praying, forgive, if ye have aught against any: that your Father  
 also which is in heaven may forgive you your trespasses. But, if ye do 26  
 not forgive, neither will your Father which is in heaven forgive your tres-  
 passes.

AND they came again to Jerusalem: and as he was 27  
 walking in the temple, there come to him the chief priests  
 priests, who inquired by what authority he acted: Matt. xxi. 23. Luke xx. 1. and the scribes, and the elders, 'and say unto him, By 28  
 what authority doest thou these things? and who gave thee  
 this authority to do these things? And Jesus answered and said unto 29  
 them, I will also ask of you one question, and answer me, and I will tell  
 you by what authority I do these things. The baptism of John, was *it* 30  
 from heaven, or of men? answer me. And they reasoned with themselves, 31  
 saying, If we shall say, From heaven; he will say, Why then did ye not  
 believe him? 'But if we shall say, Of men; they feared the people: for 32  
 all *men* counted John, that he was a prophet indeed. And they answered 33  
 and said unto Jesus, We cannot tell. And Jesus answering, saith unto  
 them, Neither do I tell you by what authority I do these things.

AND he began to speak unto them by parables: A *cer-* 12  
 tain man planted a vineyard, and set a hedge about *it*, and  
 digged a *place* for the wine-fat, and built a tower, and let  
 it out to husbandmen, and went into a far country. And at the season he 2  
 sent to the husbandmen a servant, that he might receive from the husband-  
 men of the fruit of the vineyard. And they caught *him*, and beat him, 3  
 and sent *him* away empty. And again, he sent unto them another servant: 4  
 and at him they cast stones, and wounded *him* in the head, and sent *him*  
 away shamefully handled. And again he sent another; and him they 5  
 killed, and many others; beating some, and killing some. Having yet 6  
 therefore one son, his well-beloved, he sent him also last unto them, say-  
 ing, They will reverence my son. But those husbandmen said among 7  
 themselves, This is the heir; come, let us kill him, and the inheritance  
 shall be ours. And they took him, and killed *him*, and cast *him* out of 8  
 the vineyard. 'What shall, therefore, the lord of the vineyard do? He 9  
 will come and destroy the husbandmen, and will give the vineyard unto  
 others. And have ye not read this scripture? "The stone which the 10  
 builders rejected is become the head of the corner: this was the LORD'S 11  
 doing, and it is marvellous in our eyes."

AND they sought to lay hold on him, but feared the people; for they 12  
 knew that he had spoken the parable against them: and they left him,  
 and went their way.

AND they send unto him certain of the Pharisees, and 13  
 of the Herodians, to catch him in *his* words. And when 14  
 they were come, they say unto him, Master, we know that  
 thou art true, and carest for no man: for thou regardest not the person  
 of men, but teachest the way of God in truth: Is it lawful to give tribute  
 to Cesar, or not? 'Shall we give, or shall we not give? But he, know- 15  
 ing their hypocrisy, said unto them, Why tempt ye me? bring me a penny,  
 that I may see *it*. 'And they brought *it*. And he saith unto them, 16  
 Whose *is* this image and superscription? And they said unto him,  
 Cesar's. And Jesus answering, said unto them, Render to Cesar the 17  
 things that are Cesar's, and to God the things that are God's. And they  
 marvelled at him.

THEN come unto him the Sadducees, which say there 18  
 is no resurrection; and they asked him, saying, 'Master, 19  
 Moses wrote unto us, If a man's brother die, and leave

his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now, there were seven 20 brethren : and the first took a wife, and dying left no seed. And the 21 second took her, and died, neither left he any seed : and the third likewise. And the seven had her, and left no seed : last of all the woman 22 died also. In the resurrection therefore, when they shall rise, whose 23 wife shall she be of them ? for the seven had her to wife. And Jesus 24 answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God ? For when they shall rise from 25 the dead, they neither marry, nor are given in marriage : but are as the angels which are in heaven. And as touching the dead, that they rise ; 26 have ye not read in the book of Moses, how in the bush God spake unto him, saying ; " I am the God of Abraham, and the God of Isaac, and the God of Jacob ? " He is not the God of the dead, but the God of the 27 living : ye therefore do greatly err.

He replies to the  
Pharisees. Matt.  
xxii. 34.

AND one of the scribes came, and having heard them 28 reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment 29 of all ? And Jesus answered him, The first of all the commandments is, 29 " Hear, O Israel ; The LORD our God is one LORD : ' and thou 30 shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : " this is the first commandment. And the second is like, namely this ; " Thou shalt love thy 31 neighbor as thyself : " there is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the 32 truth : for there is one God ; and there is none other but he : ' and to 33 love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw 34 that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

He inquires concerning the Messiah.  
Matt. xxii. 41. Luke  
xx. 41.

AND Jesus answered and said, while he taught in the 35 temple, How say the scribes that Christ is the son of David ? For David himself said by the Holy Ghost, " The 36 LORD said unto my LORD, Sit thou on my right hand, till I make thine enemies thy footstool." David therefore himself calleth him LORD, and 37 whence is he then his son ?

He reproves the  
Pharisees. Matt.  
xxiii. Luke xx. 45.

AND the common people heard him gladly. ' And he 38 said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, ' and the chief seats in the synagogues, and the uppermost rooms at feasts : which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation. 39

He applauds the  
liberality of the poor  
widow. Luke xxi. 1.

AND Jesus sat over against the treasury, and beheld 41 how the people cast money into the treasury : and many that were rich cast in much. And there came a certain 42 poor widow, and she threw in two mites, which make a farthing. And 43 called unto him his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance : but 44 she of her want did cast in all that she had, even all her living.

He foretells the destruction of Jerusalem ; the end of the Jewish dispensation ; and of the world.  
Matt. xxiv. xxv.  
Luke xxi. 5.

AND as he went out of the temple, one of his disciples 13 saith unto him, Master, see what manner of stones, and what buildings are here ! And Jesus answering, said unto 2 him, Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be thrown



down. And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? And Jesus answering them, began to say, Take heed lest any *man* deceive you, ' for many shall come in my name, saying, I am *Christ*; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now, the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains: and let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field not turn back again to take up his garment. But wo to them that are with child, and to them that give suck in those days! ' And pray ye that your flight be not in the winter. ' For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then, if any man shall say to you, 'Lo, here *is* Christ!' or 'Lo, *he is* there!' believe *him* not. For false Christs, and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect. ' But take ye heed: behold I have foretold you all things. ' But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, ' and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily, I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at



the cock-crowing, or in the morning: lest coming suddenly, he find 36  
you sleeping. And what I say unto you, I say unto all, Watch. 37

The rulers consult how they may kill him. Matt. xxvi. 3. Luke xxii. 1. AFTER two days was *the feast of* the passover, and 14  
of unleavened bread: and the chief priests and the scribes, sought how they might take him by craft, and put *him* to death. But they said, Not on the feast-day, lest there be an uproar of 2  
the people.

Christ is anointed by Mary. Matt. xxvi. 6. John xii. 1. AND being in Bethany, in the house of Simon the leper, 3  
as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, Whosoever 8  
this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her. 9

Judas becomes a traitor. Matt. xxvi. 14. Luke xxii. 3. AND Judas Iscariot, one of the twelve, went unto the 10  
chief priests, to betray him unto them. And when they 11  
heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Christ directs two of his disciples to prepare the passover. Matt. xxvi. 17. Luke xxii. 7. AND the first day of unleavened bread, when they 12  
killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, 13  
and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go 14  
in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And 15  
he will show you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the 16  
city, and found as he had said unto them: and they made ready the passover.

Christ partakes of the passover. Matt. xxvi. 20. Luke xxii. 14. John xiii. 1. 'AND in the evening he cometh with the twelve. ' And 17  
as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And 19  
they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* And he answered and said unto them, *It is* one of 20  
the twelve that dippeth with me in the dish. The Son of man indeed 21  
goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born!

He institutes the Lord's supper. Matt. xxvi. 26. Luke xxii. 19. AND as they did eat, Jesus took bread, and blessed, and 22  
broke *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given 23  
thanks, he gave *it* to them: and they all drank of it. And he said unto 24  
them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until 25  
that day that I drink it new in the kingdom of God.

As he goes to the mount of Olives, he predicts Peter's fall. Matt. xxvi. 30. Luke xxii. 39. AND when they had sung a hymn, they went out into 26  
the mount of Olives. And Jesus saith unto them, All ye 27  
shall be offended because of me this night: for it is written, "I will smite the shepherd, and the sheep shall

be scattered." But after that I am risen, I will go before you into 28  
Galilee. But Peter said unto him, Although all shall be offended, yet 29  
*will* not I. And Jesus saith unto him, Verily, I say unto thee, That this 30  
day, *even* in this night, before the cock crow twice, thou shalt deny me  
thrice. But he spake the more vehemently, If I should die with thee, I 31  
will not deny thee in any wise. Likewise also said they all.

His agony in the garden. Matt. xxvi.  
36. Luke xxii. 40.  
John xviii. 1. AND they came to a place which was named Gethsemane ; 32  
and he saith to his disciples, Sit ye here, while I shall  
pray. And he taketh with him Peter, and James, and 33  
John, and began to be sore amazed, and to be very heavy ; and saith unto 34  
them, My soul is exceeding sorrowful unto death : tarry ye here, and  
watch. And he went forward a little, and fell on the ground, and prayed 35  
that, if it were possible, the hour might pass from him. And he said, 36  
Abba, Father, all things *are* possible unto thee ; take away this cup from  
me : nevertheless, not what I will, but what thou wilt. And he cometh, 37  
and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ?  
couldst not thou watch one hour ? Watch ye and pray, lest ye enter 38  
into temptation. The spirit truly *is* ready, but the flesh *is* weak. ' And 39  
again he went away, and prayed, and spake the same words. And when 40  
he returned, he found them asleep again, (for their eyes were heavy ;)  
neither wist they what to answer him. And he cometh the third time, 41  
and saith unto them, Sleep on now, and take *your* rest : it is enough, the  
hour is come ; behold, the Son of man is betrayed into the hands of sin-  
ners. Rise up, let us go ; lo, he that betrayeth me is at hand. 42

He is apprehended.  
The resistance of  
Peter. Matt. xxvi.  
47. Luke xxii. 47.  
John xviii. 3. AND immediately while he yet spake, cometh Judas, one 43  
of the twelve, and with him a great multitude with swords  
and staves, from the chief priests, and the scribes, and the  
elders. And he that betrayed him, had given them a 44  
token, saying, Whomsoever I shall kiss, that same is he ; take him, and  
lead *him* away safely. And as soon as he was come, he goeth straight- 45  
way to him, and saith, Master, Master ; and kissed him. And they laid 46  
their hands on him, and took him. And one of them that stood by drew  
a sword, and smote a servant of the high priest, and cut off his ear. And 47  
Jesus answered and said unto them, Are ye come out as against a thief,  
with swords and *with* staves to take me ? I was daily with you in the tem- 48  
ple, teaching, and ye took me not : but the scriptures must be fulfilled.  
' And they all forsook him, and fled. ' And there followed him a certain 49  
young man, having a linen cloth cast about *his* naked *body* ; and the  
young men laid hold on him. And he left the linen cloth, and fled from 52  
them naked.

After being led to  
the high priest, he  
is brought before the  
Sanhedrim, and there  
condemned. Matt.  
xxvii. 1. Luke xxii.  
66. AND they led Jesus away to the high priest : and 53  
with him were assembled all the chief priests, and the el-  
ders, and the scribes. And Peter followed him afar off ; 54  
even into the palace of the high priest : and he sat with  
the servants, and warmed himself at the fire. And the 55  
chief priests, and all the council, sought for witness against Jesus to  
put him to death ; and found none : for many bare false witness against 56  
him, but their witness agreed not together. And there arose certain, 57  
and bare false witness against him, saying, ' We heard him say, I will  
destroy this temple that is made with hands, and within three days I will 58  
build another made without hands. But neither so did their witness 59  
agree together. And the high priest stood up in the midst, and asked 60  
Jesus, saying, Answerest thou nothing ? what *is it which* these witness  
against thee ? But he held his peace, and answered nothing. Again 61  
the high priest asked him, and said unto him, Art thou the Christ, the



Son of the Blessed? And Jesus said, I am: and ye shall see the Son 62  
of man sitting on the right hand of power, and coming in the clouds of  
heaven. Then the high priest rent his clothes, and saith, What need we 63  
any further witness? Ye have heard the blasphemy: what think ye? 64  
And they all condemned him to be guilty of death. And some be- 65  
gan to spit on him, and to cover his face, and to buffet him, and to say  
unto him, Prophesy: and the servants did strike him with the palms of  
their hands.

Peter thrice denies  
his master. Matt.  
xxvi. 66. Luke xxii.  
56. John xviii. 17. AND as Peter was beneath in the palace, there cometh 66  
one of the maids of the high priest: and when she saw 67  
Peter warming himself, she looked upon him, and said,  
And thou also wast with Jesus of Nazareth. But he denied, saying, I 68  
know not, neither understand I what thou sayest. And he went out into  
the porch; and the cock crew.

AND a maid saw him again, and began to say to them that stood by, 69  
This is *one* of them. And he denied it again. 70

AND a little after, they that stood by said again to Peter, Surely thou  
art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.  
But he began to curse and to swear, *saying*, I know not this man of 71  
whom ye speak. ' And the second time the cock crew. And Peter called 72  
to mind the word that Jesus said unto him, Before the cock crow twice,  
thou shalt deny me thrice. And when he thought thereon, he wept.

AND straightway in the morning the chief priests held 15  
a consultation with the elders and scribes, and the whole  
council, and bound Jesus, and carried *him* away, and de-  
livered *him* to Pilate. And Pilate asked him, Art thou 2  
the King of the Jews? And he answering, said unto him,  
Thou sayest *it*. And the chief priests accused him of many things: but 3  
he answered nothing. And Pilate asked him again, saying, Answerest 4  
thou nothing? behold how many things they witness against thee. But 5  
Jesus yet answered nothing; so that Pilate marvelled. Now at *that* 6  
feast he released unto them one prisoner, whomsoever they desired. And 7  
there was *one* named Barabbas, *which lay* bound with them that had made  
insurrection with him, who had committed murder in the insurrection.  
And the multitude crying aloud, began to desire *him to do* as he had ever 8  
done unto them. But Pilate answered them, saying, Will ye that I re- 9  
lease unto you the King of the Jews? (For he knew that the chief 10  
priests had delivered him for envy.) But the chief priests moved the 11  
people that he should rather release Barabbas unto them. And Pilate 12  
answered, and said again unto them, What will ye then that I shall do  
unto *him* whom ye call the King of the Jews? And they cried out again, 13  
Crucify him. Then Pilate said unto them, Why, what evil hath he done? 14  
And they cried out the more exceedingly, Crucify him! And *so* Pilate, 15  
willing to content the people, released Barabbas unto them, and delivered  
Jesus, when he had scourged *him*, to be crucified. And the soldiers led 16  
*him* away into the hall, called Pretorium; and they called together the  
whole band; and they clothed him with purple, and platted a crown of 17  
thorns, and put it about his *head*, ' and began to salute him, Hail, King 18  
of the Jews! And they smote him on the head with a reed, and did spit 19  
upon him, and bowing *their* knees, worshipped him. And when they had 20  
mocked him, they took off the purple from him, and put his own clothes  
on him, and led him out to crucify him.

Christ is crucified.  
Matt. xxvii. 32.  
Luke xxiii. 26.  
John xix. 17

AND they compel one Simon, a Cyrenian, who 21  
passed by, coming out of the country, the father of Alex-  
ander and Rufus, to bear his cross. And they bring him 22



unto the place Golgotha, (which is, being interpreted, The place of a skull.) And they gave him to drink, wine mingled with myrrh; but he received *it* not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over: 'THE KING OF THE JEWS.' And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, "And he was numbered with the transgressors."

AND they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, 'save thyself, and come down from the cross. Likewise also the chief priests, mocking, said among themselves with the scribes, He *saved* others; himself he cannot save! Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani! (which is, being interpreted, My God, My God, why hast thou forsaken me?) And some of them that stood by, when they heard *it*, said, Behold he calleth Elias. And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

AND Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God! There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome; who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

AND now, when the even was come, (because it was the preparation, that is, the day before the sabbath,) 'Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first *day* of the week, they came unto the sepulchre, at the rising of the sun: and they said among themselves, Who shall roll us away the stone from the door of the sepulchre? (and when they looked, they saw that the stone was rolled away,) for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his

He is reviled on the cross. Matt. xxvii. 39. Luke xxiii. 35.

Christ's death. Matt. xxvii. 50. Luke xxiii. 44. John xix. 30.

He is buried. Matt. xxvii. 57. Luke xxiii. 50. John xix. 38.

The resurrection of Christ, and its attendant circumstances. Matt. xxviii. 1. Luke xxiii. 55. John xx. 1.

disciples and Peter, that he goeth before you into Galilee : there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed : neither said they any thing to any *man* ; for they were afraid. 8

Now, when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. 9 10 11

AFTER that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue : neither believed they them. 12 13

AFTERWARD he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. 14

AND he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned. And these signs shall follow them that 15 16 17

believe : In my name shall they cast out devils ; they shall speak with new tongues ; ' they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen. 18 19 20

Christ re-commissions his Apostles.  
Matt. xxviii. 16.  
Luke xxiv. 50.  
Acts i. 6.

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## THE GOSPEL ACCORDING TO LUKE.

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FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, ' even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, ' that thou mightest know the certainty of those things wherein thou hast been instructed. 1 2 3 4

The birth of John the Baptist announced.

**THERE** was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia ; and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless. And they had no child, because that Elisabeth was barren ; and they both were *now* well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, ' according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the LORD. And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the LORD, standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great 5 6 7 8 9 10 11 12 13 14 15



in the sight of the LORD, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the LORD 16 their God. And he shall go before him in the spirit and power of Elias, 17 to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the LORD. And Zacharias said unto the angel, Whereby shall I know this ? for I 18 am an old man, and my wife well stricken in years. And the angel an- 19 swering, said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that 20 these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for 21 Zacharias, and marvelled that he tarried so long in the temple. And 22 when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple ; for he beckoned unto them, and remained speechless. And it came to pass, that as soon as the 23 days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five 24 months, saying, ' Thus hath the LORD dealt with me in the days wherein 25 he looked on me, to take away my reproach among men.

The salutation of  
Mary.

AND in the sixth month the angel Gabriel was sent 26 from God unto a city of Galilee, named Nazareth, ' to a 27 virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her, 28 and said, Hail ! *thou that art* highly favored, the LORD *is* with thee : blessed *art* thou among women. And when she saw *him*, she was troubled 29 at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found 30 favor with God. And behold, thou shalt conceive in thy womb, and 31 bring forth a son, and shalt call his name JESUS. He shall be great, and 32 shall be called the Son of the Highest ; and the LORD God shall give unto him the throne of his father David. And he shall reign over the 33 house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a 34 man ? And the angel answered, and said unto her, The Holy Ghost 35 shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath 36 also conceived a son in her old age ; and this is the sixth month with her who was called barren ; for with God nothing shall be impossible. 37 And Mary said, Behold the handmaid of the LORD ; be it unto me 38 according to thy word. And the angel departed from her.

The interview be-  
tween Mary and  
Elisabeth.

AND Mary arose in those days, and went into the hill- 39 country with haste, into a city of Juda, ' and entered 40 into the house of Zacharias, and saluted Elisabeth. And 41 it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb : and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice and said, Blessed *art* thou among 42 women, and blessed *is* the fruit of thy womb. And whence *is* this to me, 43 that the mother of my LORD should come to me ? For lo, as soon as the 44 voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed : for there shall be a 45 performance of those things which were told her from the LORD. And 46 Mary said,



My soul doth magnify the LORD, 'and my spirit hath rejoiced in God my Saviour. 47

For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. 48

For he that is mighty hath done to me great things; and holy is his name. 49

And his mercy is on them that fear him, from generation to generation. 50

He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. 51

He hath put down the mighty from their seats, and exalted them of low degree. 52

He hath filled the hungry with good things, and the rich he hath sent empty away. 53

He hath holpen his servant Israel, in remembrance of his mercy ' (as he spake to our fathers,) to Abraham, and to his seed, for ever. 54

And Mary abode with her about three months, and returned to her own house. 56

*The birth of John.* NOW Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors 57

and her cousins heard how the LORD had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the 58

eighth day they came to circumcise the child; and they called him 59

Zacharias, after the name of his father. And his mother answered and 60

said, Not so; but he shall be called John. And they said unto her, 61

There is none of thy kindred that is called by this name. And they made 62

signs to his father, how he would have him called. And he asked for a 63

writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue 64

loosed, and he spake, and praised God. And fear came on all that dwelt 65

round about them: and all these sayings were noised abroad throughout 66

all the hill-country of Judea. And all they that heard them, laid them 67

up in their hearts, saying, What manner of child shall this be? And the 68

hand of the LORD was with him. And his father Zacharias was 69

filled with the Holy Ghost, and prophesied, saying. 70

Blessed be the LORD God of Israel; for he hath visited and redeemed his people, 71

And hath raised up a horn of salvation for us, in the house of his servant David: 72

As he spake by the mouth of his holy prophets, which have been since the world 73

began: 74

That we should be saved from our enemies, and from the hand of all that hate us: 75

To perform the mercy promised to our fathers, and to remember his holy covenant; 76

(The oath which he sware to our father Abraham,) 77

That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, 78

In holiness and righteousness before him, all the days of our life. 79

And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before 80

the face of the LORD to prepare his ways; 81

To give knowledge of salvation unto his people, by the remission of their sins, 82

Through the tender mercy of our God; whereby the day-spring from on high 83

hath visited us, 84

To give light to them that sit in darkness and in the shadow of death; to guide 85

our feet into the way of peace. 86

AND the child grew, and waxed strong in spirit, and was in the deserts 87

till the day of his showing unto Israel. 88

AND it came to pass in those days, that there went 2

Jesus born at Beth- out a decree from Cesar Augustus, that all the world 3

lehem. (Matt. i. 25. should be taxed. (And this taxing was first made when 4

Before A. D. 3 years.) Cyrenius was governor of Syria.) And all went to be taxed, every one 5

into his own city. And Joseph also went up from Galilee, out of the 6

city of Nazareth, into Judea, unto the city of David, which is called 7

Bethlehem, (because he was of the house and lineage of David,) 'to be 8

taxed with Mary his espoused wife, being great with child. And 9

so it was, that while they were there, the days were accomplished that 10

she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. 7

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the LORD. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.' And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it*, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 15

AND when eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. 21

AND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the LORD, ' (as it is written in the law of the LORD, "Every male that openeth the womb shall be called holy to the LORD;") and to offer a sacrifice according to that which is said in the law of the LORD, "A pair of turtle-doves, or two young pigeons." And behold there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the LORD'S CHRIST. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, ' then took he him up in his arms, and blessed God, and said, 28

LORD, now lettest thou thy servant depart in peace, according to thy word: 29

' For mine eyes have seen thy salvation, ' which thou hast prepared before the face of all people; 30

A light to lighten the Gentiles, and the glory of thy people Israel. 32

AND Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; ' (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the LORD, and spake of him 38

to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

History of Jesus  
till twelve years old.  
(A. D. 7.)

AND the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

AND Jesus increased in wisdom and stature, and in favor with God and man.

Of John the messenger of Christ.  
Matt. iii. 1. Mark  
i. 12.

**NOW** in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, "The voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not, John answered, saying unto



them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire; whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

Imprisonment of  
John. Matt. xiv. 3.  
Mark iv. 17. But Herod the tetrarch, being reproved by him for 19  
Herodias his brother Philip's wife, and for all the evils  
which Herod had done, 'added yet this above all, that he 20  
shut up John in prison.

Jesus baptized.  
Matt. iii. 13. Mark  
i. 19. Now, when all the people were baptized, it came to 21  
pass, that Jesus also being baptized, and praying, the  
heaven was opened, 'and the Holy Ghost descended in a 22  
bodily shape like a dove upon him, and a voice came from heaven, which  
said, 'Thou art my beloved Son; in thee I am well pleased.'

Genealogy of Jesus  
through his mother,  
the daughter of  
Heli; (that in Mat-  
thew's gospel, Matt.  
i. 2, being the gen-  
ealogy of his re-  
puted and legal  
father Joseph.) AND Jesus himself began to be about thirty years of 23  
age, being (as was supposed) the son of Joseph, which  
was *the son* of Heli, 'which was *the son* of Matthat, which 24  
was *the son* of Levi, which was *the son* of Melchi, which  
was *the son* of Janna, which was *the son* of Joseph,  
'which was *the son* of Mattathias, which was *the son* of 25  
Amos, which was *the son* of Naum, which was *the son* of  
Esli, which was *the son* of Nagge, 'which was *the son* of Maath, which 26  
was *the son* of Mattathias, which was *the son* of Semei, which was *the son*  
of Joseph, which was *the son* of Juda, 'which was *the son* of Joanna, 27  
which was *the son* of Rhesa, which was *the son* of Zorobabel, which was  
*the son* of Salathiel, which was *the son* of Neri, 'which was *the son* of 28  
Melchi, which was *the son* of Addi, which was *the son* of Cosam, which  
was *the son* of Elmodam, which was *the son* of Er, 'which was *the son* of 29  
Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which  
was *the son* of Matthat, which was *the son* of Levi, 'which was *the son* 30  
of Simeon, which was *the son* of Juda, which was *the son* of Joseph,  
which was *the son* of Jonan, which was *the son* of Eliakim, 'which was 31  
*the son* of Melea, which was *the son* of Menan, which was *the son* of  
Mattatha, which was *the son* of Nathan, which was *the son* of David,  
'which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of 32  
Booz, which was *the son* of Salmon, which was *the son* of Naasson,  
'which was *the son* of Aminadab, which was *the son* of Aram, which 33  
was *the son* of Esrom, which was *the son* of Phares, which was *the son*  
of Juda, 'which was *the son* of Jacob, which was *the son* of Isaac, which 34  
was *the son* of Abraham, which was *the son* of Thara, which was *the son*  
of Nachor, 'which was *the son* of Saruch, which was *the son* of Ragau, 35  
which was *the son* of Phalec, which was *the son* of Heber, which was *the son*  
of Sala, 'which was *the son* of Cainan, which was *the son* of Arphaxad, 36  
which was *the son* of Sem, which was *the son* of Noe, which was *the son*  
of Lamech, 'which was *the son* of Mathusala, which was *the son* of 37  
Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which  
was *the son* of Cainan, 'which was *the son* of Enos, which was *the son* 38  
of Seth, which was *the son* of Adam, which was *the son* of God.

Christ tempted.  
Matt. iv. 1. Mark i.  
12, 13. AND Jesus being full of the Holy Ghost, returned 4  
from Jordan, and was led by the Spirit into the wilderness,  
'being forty days tempted of the devil. And in those 2  
days he did eat nothing: and when they were ended, he afterward hun-  
gered. And the devil said unto him, If thou be the Son of God, com- 3  
mand this stone that it be made bread. And Jesus answered him, say- 4

ing, It is written, "That man shall not live by bread alone, but by every word of God." And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, "Thou shalt worship the LORD thy God, and him only shalt thou serve." And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence ; ' for it is written, "He shall give his angels charge over thee, to keep thee ; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And Jesus answering, said unto him, It is said, "Thou shalt not tempt the LORD thy God." And when the devil had ended all the temptation, he departed from him for a season.

Christ teaches in  
Galilee. Matt. iv. 12.  
Mark i. 14.

**AND** Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

First public preach-  
ing of Christ at  
Nazareth.

And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath-day, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, "The Spirit of the LORD *is* upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD." And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son ? And he said unto them, Ye will surely say unto me this proverb, ' Physician, heal thyself : ' whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way,

He cures a demoniac. Mark i. 21.

AND came down to Capernaum, a city of Galilee, and taught them on the sabbath-days. And they were astonished at his doctrine : for his word was with power. And in the synagogue there was a man which had a spirit of an unclean devil ; and he cried out with a loud voice, ' saying, Let us alone ; what have we to do with thee, *thou* Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God ! And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had



thrown him in the midst, he came out of him, and hurt him not. And 36  
they were all amazed, and spake among themselves, saying, What a word  
*is* this ! for with authority and power he commandeth the unclean spirits,  
and they come out. And the fame of him went out into every place of 37  
the country round about.

He cures Peter's  
mother-in-law.  
Matt. viii. 14. Mark  
i. 29. AND he arose out of the synagogue, and entered into 38  
Simon's house. And Simon's wife's mother was taken  
with a great fever ; and they besought him for her. And 39  
he stood over her, and rebuked the fever ; and it left her : and imme-  
diately she arose, and ministered unto them.

He performs va-  
rious miracles, and  
teaches throughout  
Galilee. Matt. iv.  
23. viii. 16. Mark  
i. 32. Now, when the sun was setting, all they that had any 40  
sick with divers diseases, brought them unto him : and he  
laid his hands on every one of them, and healed them.  
And devils also came out of many, crying out, and saying, 41  
Thou art Christ, the Son of God. And he, rebuking  
*them*, suffered them not to speak : for they knew that he was Christ.  
And when it was day, he departed, and went into a desert place ; and the 42  
people sought him, and came unto him, and stayed him, that he should  
not depart from them. And he said unto them, I must preach the king- 43  
dom of God to other cities also, for therefore am I sent. And he preach- 44  
ed in the synagogues of Galilee.

The call of Peter,  
Andrew, &c. and  
the miracle which  
preceded it. Matt.  
iv. 18. Mark ii. 16. AND it came to pass, that as the people pressed upon 5  
him to hear the word of God, he stood by the lake of  
Gennesaret, ' and saw two ships standing by the lake : but 2  
the fishermen were gone out of them, and were washing  
*their* nets. And he entered into one of the ships, which was Simon's, 3  
and prayed him that he would thrust out a little from the land. And he  
sat down, and taught the people out of the ship. Now, when he 4  
had left speaking, he said unto Simon, Launch out into the deep, and let  
down your nets for a draught. And Simon answering, said unto him, 5  
Master, we have toiled all the night, and have taken nothing : neverthe-  
less, at thy word I will let down the net. And when they had this done, 6  
they enclosed a great multitude of fishes : and their net brake. And they 7  
beckoned unto *their* partners, which were in the other ship, that they  
should come and help them. And they came, and filled both the ships,  
so that they began to sink. When Simon Peter saw *it*, he fell down at 8  
Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.  
For he was astonished, and all that were with him, at the draught of the 9  
fishes which they had taken : and so *was* also James and John the sons 10  
of Zebedee, which were partners with Simon. And Jesus said unto Simon,  
Fear not : from henceforth thou shalt catch men. And when they had 11  
brought their ships to land, they forsook all, and followed him.

Christ cures a leper.  
Matt. viii. 1. Mark  
i. 40. AND it came to pass, when he was in a certain city, 12  
behold, a man full of leprosy ; who seeing Jesus, fell on  
*his* face, and besought him, saying, Lord, if thou wilt, thou  
canst make me clean. And he put forth *his* hand and touched him, say- 13  
ing, I will : Be thou clean. And immediately the leprosy departed from  
him. And he charged him to tell no man : but go, and show thyself to 14  
the priest, and offer for thy cleansing, according as Moses commanded,  
for a testimony unto them.

BUT so much the more went there a fame abroad of him : and great 15  
multitudes came together to hear and to be healed by him of their infirmi-  
ties. And he withdrew himself into the wilderness, and prayed. 16

A paralytic cured.  
Mark ii. 1. AND it came to pass on a certain day, as he was 17  
teaching, that there were Pharisees and doctors of the law  
sitting by, which were come out of every town of Galilee, and Judea,



and Jerusalem : and the power of the LORD was *present* to heal them. And behold, men brought in a bed a man which was taken with a palsy : 18 and they sought *means* to bring him in, and to lay *him* before him. And 19 when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus. And when he saw 20 their faith, he said unto him, Man, thy sins are forgiven thee. And the 21 scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins but God alone ? ' But 22 when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts ? Whether is easier, to say, Thy sins be forgiven 23 thee ; or to say, Rise up and walk ? But that ye may know that the Son 24 of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he arose up before them, and took up that 25 whereon he lay, and departed to his own house, glorifying God. And 26 they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day !

Matthew called. AND after these things he went forth, and saw a pub- 27  
Matt. ix. 9. Mark  
il. 13. Christ dines  
with him. lican named Levi, sitting at the receipt of custom : and he 28  
said unto him, Follow me. And he left all, rose up, and 29  
followed him. And Levi made him a great feast in his own house ; and 29  
there was a great company of publicans, and of others that sat down with  
them. But their scribes and Pharisees murmured against his disciples, 30  
saying, Why do ye eat and drink with publicans and sinners ? And Jesus 31  
answering, said unto them, They that are whole need not a physician ;  
but they that are sick. I came not to call the righteous, but sinners to 32  
repentance.

Christ vindicates his disciples for not fasting. Matt. ix. 14. Mark ii. 18. AND they said unto him, Why do the disciples of John 33  
fast often, and make prayers, and likewise *the disciples*  
of the Pharisees ; but thine eat and drink ? And he said 34  
unto them, Can ye make the children of the bride-chamber fast while the  
bridegroom is with them ? But the days will come, when the bridegroom 35  
shall be taken away from them, and then shall they fast in those days.  
And he spake also a parable unto them : ' No man putteth a piece of a 36  
new garment upon an old : if otherwise, then both the new maketh a  
rent, and the piece that was *taken* out of the new, agreeth not with the  
old. And no man putteth new wine into old bottles ; else the new wine 37  
will burst the bottles, and be spilled, and the bottles shall perish. But 38  
new wine must be put into new bottles, and both are preserved. No man 39  
also, having drunk old *wine*, straightway desireth new : for he saith, The  
old is better.

He defends his disciples for gathering necessary food on the sabbath. Mark il. 23. AND it came to pass on the second sabbath after the 6  
first, that he went through the corn-fields ; and his dis-  
ciples plucked the ears of corn, and did eat, rubbing  
them in *their* hands. And certain of the Pharisees said 2  
unto them, Why do ye that which is not lawful to do on the sabbath days ?  
And Jesus answering them, said, Have ye not read so much as this, what 3  
David did, when himself was an hungered, and they which were with him ;  
' how he went into the house of God, and did take and eat the show- 4  
bread, and gave also to them that were with him ; which is not lawful  
to eat but for the priests alone ? And he said unto them, That the Son 5  
of man is Lord also of the sabbath.

He heals the withered hand. Matt. xil. 9. Mark iil. 1. AND it came to pass also on another sabbath, that he 6  
entered into the synagogue, and taught ; and there was a  
man whose right hand was withered : and the scribes and 7

Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. 'Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named Apostles; Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, 'Matthew and Thomas, James *the son* of Alphaeus, and Simon called Zelotes, 'and Judas *the brother* of James, and Judas Iscariot, which also was the traitor. And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him, for there went virtue out of him and healed them all.

AND he lifted up his eyes on his disciples, and said, 'Blessed *be ye* poor: for yours is the kingdom of God. 'Blessed *are ye* that hunger now: for ye shall be filled. 'Blessed *are ye* that weep now: for ye shall laugh. 'Blessed *are ye* when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. But wo unto you that are rich! for ye have received your consolation. 'Wo unto you that are full! for ye shall hunger. 'Wo unto you that laugh now! for ye shall mourn and weep. 'Wo unto you when all men shall speak well of you! for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them which hate you, 'bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not to *take thy* coat also. Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the* evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 'give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the



same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them ; Can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master : but every one that is perfect, shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit : for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good ; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil : for of the abundance of the heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say ? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock ; and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

The centurion's  
servant cured.  
Matt. viii. 5.

NOW, when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this : ' for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself : for I am not worthy that thou shouldest enter under my roof ; wherefore neither thought I myself worthy to come unto thee : but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*. When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

The widow of Nain's  
son, restored to life.

AND it came to pass the day after, that he went into a city called Nain : and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise ! ' And he that was dead sat up, and began to speak : and he delivered him to his mother. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us : and, That God hath



visited his people. And this rumor of him went forth throughout all 17 Judea, and throughout all the region round about.

Christ's testimony  
concerning John.  
Matt. xi. 7.

AND the disciples of John showed him of all these 18 things. And John, calling *unto him* two of his disciples, 19 sent *them* to Jesus, saying, Art thou he that should come ? or look we for another ? When the men were come unto him, they said, 20 John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ? And in that same hour he cured many 21 of *their* infirmities, and plagues, and of evil spirits ; and unto many *that were* blind he gave sight. Then Jesus answering, said unto them, Go 22 your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, 23 whosoever shall not be offended in me. And when the messengers of 24 John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? ' But what went ye out to see ? A man clothed in soft raiment ? 25 Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see ? A prophet ? Yea, I say 26 unto you, and much more than a prophet. This is *he*, of whom it is 27 written, " Behold, I send my messenger before thy face, which shall prepare thy way before thee." For I say unto you, Among those that are 28 born of women, there is not a greater prophet than John the Baptist : but he that is least in the kingdom of God, is greater than he. (And all the 29 people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the 30 counsel of God against themselves, being not baptized of him.) And the 31 Lord said, Whereunto then shall I liken the men of this generation ? and to what are they like ? They are like unto children sitting in the market- 32 place, and calling one to another, and saying, We have piped unto you, and ye have not danced ; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking 33 wine ; and ye say, He hath a devil. The Son of man is come eating and 34 drinking ; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners ! But Wisdom is justified of all her chil- 35 dren.

Christ anointed by  
a female penitent ;  
forgives her sins.

AND one of the Pharisees desired him that he would 36 eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, 37 which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment, ' and stood at his feet 38 behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now, when the Pharisee which had bidden him, saw 39 *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him : for she is a sinner. And Jesus answering, said unto him, Simon, I have 40 somewhat to say unto thee. And he saith, Master, say on. ' There was a certain creditor, which had two debtors : the one owed five hundred 42 pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him 43 most ? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. ' And he turned 44 to the woman, and said unto Simon, Seest thou this woman ? I entered into thy house, thou gavest me no water for my feet : but she hath wash-

ed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss ; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also ? And he said to the woman, Thy faith hath saved thee : go in peace.

Christ preaches again throughout Galilee. AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God : and the twelve *were* with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Parable of the sower. Matt. xiii. 1. AND when much people were gathered together, and were come to him out of every city, he spake by a parable. Mark iv. 1. A sower went out to sow his seed : and as he sowed, some fell by the way-side ; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns ; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

Why parables were used. Matt. xiii. 10. AND his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand.

Explanation of the parable. Matt. xiii. 18. Mark iv. 14. Now the parable is this : The seed is the word of God : those by the way-side, are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Further instructions. Mark iv. 21. No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest ; neither *any thing* hid, that shall not be known, and come abroad. Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Christ's obedient disciples, his relatives. Matt. xii. 46. Mark iii. 31. THEN came to him *his* mother and his brethren, and could not come at him for the press. And it was told *to* him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.



Christ crosses the  
sea, and calms the  
tempest. Matt. viii.  
23. Mark iv. 35.

NOW it came to pass on a certain day, that he went 22  
into a ship with his disciples: and he said unto them,  
Let us go over unto the other side of the lake. And they  
launched forth. But as they sailed, he fell asleep: and there came down 23  
a storm of wind on the lake; and they were filled *with water*, and were  
in jeopardy. And they came to him, and awoke him, saying, Master, 24  
Master, we perish! Then he arose, and rebuked the wind, and the rag-  
ing of the water: and they ceased, and there was a calm. And he said 25  
unto them, Where is your faith? And they, being afraid, wondered, say-  
ing one to another, What manner of man is this! for he commandeth  
even the winds and water, and they obey him.

He cures the demo-  
niac of Gadara.  
Matt. viii. 28. Mark  
v. 1.

AND they arrived at the country of the Gadarenes, 26  
which is over against Galilee. And when he went forth 27  
to land, there met him out of the city a certain man, which  
had devils long time, and wore no clothes, neither abode in *any* house, but  
in the tombs. When he saw Jesus, he cried out, and fell down before 28  
him, and with a loud voice said, What have I to do with thee, Jesus, *thou*  
Son of God most high? I beseech thee, torment me not. (For he had 29  
commanded the unclean spirit to come out of the man. For oftentimes  
it had caught him: and he was kept bound with chains, and in fetters;  
and he brake the bands, and was driven of the devil into the wilderness.)  
And Jesus asked him, saying, What is thy name? And he said, Legion: 30  
because many devils were entered into him. And they besought him, 31  
that he would not command them to go out into the deep. And there 32  
was there a herd of many swine feeding on the mountain: and they be-  
sought him that he would suffer them to enter into them. And he suffered  
them. Then went the devils out of the man, and entered into the swine: 33  
and the herd ran violently down a steep place into the lake, and were  
choked. When they that fed *them* saw what was done, they fled, and 34  
went and told *it* in the city and in the country. Then they went out to 35  
see what was done; and came to Jesus, and found the man out of whom  
the devils were departed, sitting at the feet of Jesus, clothed, and in his  
right mind: and they were afraid. They also which saw *it*, told them 36  
by what means he that was possessed of the devils was healed. Then 37  
the whole multitude of the country of the Gadarenes round about, be-  
sought him to depart from them; for they were taken with great fear.  
And he went up into the ship, and returned back again. 'Now, the man 38  
out of whom the devils were departed, besought him that he might be  
with him. But Jesus sent him away, saying, 'Return to thine own 39  
house, and show how great things God hath done unto thee. And he  
went his way, and published throughout the whole city, how great things  
Jesus had done unto him.

Jairus' daughter  
and the infirm wo-  
man cured. Matt.  
ix. 18. Mark v. 21.

AND it came to pass, that, when Jesus was returned, 40  
the people *gladly* received him: for they were all waiting  
for him. And behold, there came a man named Jairus, 41  
and he was a ruler of the synagogue: and he fell down at Jesus' feet,  
and besought him that he would come into his house: for he had one only 42  
daughter, about twelve years of age, and she lay a dying. But as he  
went, the people thronged him. And a woman having an issue of blood 43  
twelve years, which had spent all her living upon physicians, neither  
could be healed of any, 'came behind *him* and touched the border of his 44  
garment: and immediately her issue of blood stanch'd. And Jesus said, 45  
Who touched me? When all denied, Peter, and they that were with  
him, said, Master, the multitude throng thee, and press *thee*, and sayest  
thou, Who touched me? And Jesus said, Somebody hath touched me: 46  
for I perceive that virtue is gone out of me. And when the woman saw 47



that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her: but he said, Weep not: she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise! And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

Christ commissions the twelve Apostles. Matt. x. Mark vi. 7.

**THEN** he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

He od's opinion of Christ. Matt. xiv. 1, 2. Mark vi. 14.

NOW Herod the tetrarch heard of all that was done by him: and he was perplexed, because it was said of some, that John was risen from the dead; and of some, that Elias had appeared: and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him.

The twelve return. Matt. xiv. 13. Mark vi. 30. John vi. 1.

AND the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he received them; and spake unto them of the kingdom of God, and healed them that had need of healing.

Five thousand fed miraculously. Matt. xiv. 15. Mark vi. 35. John vi. 3.

AND when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

The Apostles confess Jesus to be the Messiah. Matt. xvi. 13. Mark vii. 27.

AND it came to pass, as he was alone praying, his disciples were with him, and he asked them, saying, Who say the people that I am? They answering, said, John the Baptist; but some say, Elias; and others say, That one of the old

prophets is risen again. He said unto them, But who say ye that I am ? 20  
Peter answering, said, The Christ of God.

AND he straitly charged them, and commanded *them* 21  
Christ foretells his death. Matt. xvi. 21. to tell no man that thing, 'saying, The Son of man 22  
Mark viii. 31. must suffer many things, and be rejected of the elders, and  
chief priests, and scribes, and be slain, and be raised the third day.  
And he said to *them* all, If any *man* will come after me, let him deny 23  
himself, and take up his cross daily, and follow me. For whosoever will 24  
save his life, shall lose it : but whosoever will lose his life for my sake,  
the same shall save it. (For what is a man advantaged, if he gain the 25  
whole world, and lose himself, or be cast away.) For whosoever shall 26  
be ashamed of me, and of my words, of him shall the Son of man be  
ashamed, when he shall come in his own glory, and *in his* Father's, and  
of the holy angels. But I tell you of a truth, there be some standing 27  
here which shall not taste of death till they see the kingdom of God.

AND it came to pass, about an eight days after these 28  
Christ is transfigured. Matt. xviii. 1. sayings, he took Peter, and John, and James, and went  
Mark ix. 2. up into a mountain to pray. And as he prayed, the fashion 29  
of his countenance was altered, and his raiment *was* white and glistening.  
And, behold, there talked with him two men, which were Moses and 30  
Elias : who appeared in glory, and spake of his decease which he should 31  
accomplish at Jerusalem. But Peter and they that were with him were 32  
heavy with sleep : and when they were awake, they saw his glory, and  
the two men that stood with him. And it came to pass, as they depart- 33  
ed from him, Peter said unto Jesus, Master, it is good for us to be here :  
and let us make three tabernacles ; one for thee, and one for Moses, and  
one for Elias : not knowing what he said. While he thus spake, there 34  
came a cloud, and overshadowed them : and they feared as they entered  
into the cloud. And there came a voice out of the cloud, saying, 'This 35  
is my beloved Son : hear him.' And when the voice was past, Jesus was 36  
found alone. And they kept *it* close, and told no man in those days any  
of those things which they had seen.

AND it came to pass, that on the next day, when they 37  
The deaf and dumb man cured. Matt. xxi. 14. Mark ix. 14. were come down from the hill, much people met him.  
And behold, a man of the company cried out, saying, 38  
Master, I beseech thee look upon my son : for he is mine only child.  
And lo, a spirit taketh him, and he suddenly crieth out ; and it teareth 39  
him that he foameth again, and bruising him, hardly departeth from him.  
And I besought thy disciples to cast him out, and they could not. 40  
And Jesus answering, said, O faithless and perverse generation, how long 41  
shall I be with you, and suffer you ? Bring thy son hither. And as he 42  
was yet a coming, the devil threw him down, and tare *him*. And Jesus  
rebuked the unclean spirit, and healed the child, and delivered him  
again to his father. And they were all amazed at the mighty power of 43  
God.

BUT while they wondered every one at all things which 44  
Christ again foretells his death and resurrection. Matt. xvii. Jesus did, he said unto his disciples, 'Let these sayings 45  
22. Mark ix. 30. sink down into your ears : for the Son of man shall be de-  
livered into the hands of men. But they understood not this saying, and  
it was hid from them, that they perceived it not : and they feared to ask  
him of that saying.

THEN there arose a reasoning among them, which of 46  
He teaches his disciples humility. Matt. xviii. Mark ix. 33. them should be greatest. And Jesus perceiving the thought 47  
of their heart, took a child, and set him by him, 'and said 48  
unto them, Whosoever shall receive this child in my name, receiveth me ;  
and whosoever shall receive me, receiveth him that sent me : for he that



is least among you all, the same shall be great. And John answered 49 and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, 50 Forbid him not: for he that is not against us, is for us.

AND it came to pass, when the time was come that he 51 The inhospitality of some Samaritans (xvii. 11.) should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and 52 they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though 53 he would go to Jerusalem. And when his disciples James and John saw 54 *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and re- 55 buked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. 56 And they went to another village.

AND it came to pass, that as they went in the way, a 57 Christ's reply to the scribe and others, Matt. viii. 19. certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes 58 have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

AND he said unto another, Follow me. But he said, Lord, suffer me 59 first to go and bury my father. Jesus said unto him, Let the dead bury 60 their dead: but go thou and preach the kingdom of God.

AND another also said, Lord, I will follow thee; but let me first go 61 bid them farewell which are at home at my house. And Jesus said unto 62 him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

**AFTER** these things, the Lord appointed other **10** The mission of the Seventy. seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. Therefore 2 said he unto them, The harvest truly *is* great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that he would send forth la- 3 borers into his harvest. Go your ways: behold, I send you forth as 4 lambs among wolves. Carry neither purse, nor scrip, nor shoes: and 5 salute no man by the way. And into whatsoever house ye enter, first 6 say, Peace *be* to this house. And if the son of peace be there, your 7 peace shall rest upon it: if not, it shall turn to you again. And in the 8 same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 'And 9 into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, 10 The kingdom of God is come nigh unto you. But into whatsoever city 11 ye enter, and they receive you not, go your ways out into the streets of the same, and say, ' Even the very dust of your city which cleaveth on us, 12 we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it 13 shall be more tolerable in that day for Sodom than for that city. Wo 14 unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had 15 a great while ago repented, sitting in sackcloth and ashes. But it shall be 16 more tolerable for Tyre and Sidon at the judgment, than for you. And 17 thou, Capernaum! which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, 18 despiseth me; and he that despiseth me, despiseth him that sent me.

AND the seventy returned again with joy, saying, 17 The Seventy return with joy. Lord, even the devils are subject unto us through thy



name. And he said unto them, I beheld Satan as lightning fall from 18  
 heaven. Behold, I give unto you power to tread on serpents and scor- 19  
 pions, and over all the power of the enemy: and nothing shall by any  
 means hurt you. Notwithstanding in this rejoice not, that the spirits 20  
 are subject unto you; but rather rejoice because your names are written  
 in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, 21  
 O Father, Lord of heaven and earth, that thou hast hid these things from  
 the wise and prudent, and hast revealed them unto babes: even so,  
 Father; for so it seemed good in thy sight. All things are delivered to 22  
 me of my Father: and no man knoweth who the Son is, but the Father:  
 and who the Father is, but the Son, and *he* to whom the Son will reveal  
*him*. And he turned him unto *his* disciples, and said privately, Blessed 23  
*are* the eyes which see the things that ye see. For I tell you, That many 24  
 prophets and kings have desired to see those things which ye see, and  
 have not seen *them*; and to hear those things which ye hear, and have  
 not heard *them*.

Christ directs the  
 lawyer how he may  
 attain eternal life.  
 The parable of the  
 good Samaritan.

AND behold, a certain lawyer stood up, and tempted 25  
 him, saying, Master, what shall I do to inherit eternal  
 life? He said unto him, What is written in the law? how 26  
 readeest thou? And he answering, said, "Thou shalt love 27  
 the LORD thy God with all thy heart, and with all thy soul, and with all  
 thy strength, and with all thy mind; and thy neighbor as thyself." And 28  
 he said unto him, Thou hast answered right: this do, and thou shalt live.  
 But he, willing to justify himself, said unto Jesus, And who is my neigh- 29  
 bor? And Jesus answering, said, A certain *man* went down from Jeru- 30  
 salem to Jericho, and fell among thieves, which stripped him of his rai-  
 ment, and wounded *him*, and departed, leaving *him* half dead. And by 31  
 chance there came down a certain priest that way; and when he saw  
 him, he passed by on the other side. And likewise a Levite, when he 32  
 was at the place, came and looked *on him*, and passed by on the other  
 side. But a certain Samaritan, as he journeyed, came where he was, and 33  
 when he saw him, he had compassion *on him*, and went to *him*, and 34  
 bound up his wounds, pouring in oil and wine, and set him on his own  
 beast, and brought him to an inn, and took care of him. And on the 35  
 morrow, when he departed, he took out two pence, and gave *them* to the  
 host, and said unto him, Take care of him: and whatsoever thou spend-  
 est more, when I come again, I will repay thee. Which now of these 36  
 three, thinkest thou, was neighbor unto him that fell among the thieves?  
 And he said, He that showed mercy on him. Then said Jesus unto 37  
 him, Go, and do thou likewise.

Christ in the house  
 of Martha.

NOW it came to pass, as they went, that he entered into 38  
 a certain village: and a certain woman, named Martha,  
 received him into her house. And she had a sister called Mary, which 39  
 also sat at Jesus' feet, and heard his word. But Martha was cumbered 40  
 about much serving, and came to him, and said, Lord, dost thou not care  
 that my sister hath left me to serve alone? bid her therefore that she  
 help me. And Jesus answered, and said unto her, Martha, Martha, thou 41  
 art careful, and troubled about many things; but one thing is needful; 42  
 and Mary hath chosen that good part, which shall not be taken away  
 from her.

Christ teaches his  
 disciples to pray. AND it came to pass, that as he was praying in a cer- 11  
 tain place, when he ceased, one of his disciples said unto  
 him, Lord, teach us to pray, as John also taught his disciples. And he 2  
 said unto them, When ye pray, say; Our Father which art in heaven,  
 hallowed be thy name: thy kingdom come: thy will be done, as in  
 heaven, so in earth; give us day by day our daily bread: and forgive us 3, 4

our sins; for we also forgive every one that is indebted to us: and lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Christ cures a demoniac. Matt. xii. 22. Mark iii. 19.

AND he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they, which come in may see the light. The light



of the body is the eye ; therefore when thine eye is single, thy whole body also is full of light ; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore, that the light which is in thee be not 35 darkness. If thy whole body therefore *be* full of light, having no part 36 dark, the whole shall be full of light ; as when the bright shining of a candle doth give thee light. .

Christ reproves the  
Pharisees and Law-  
yers.

AND as he spake, a certain Pharisee besought him to 37  
dine with him : and he went in and sat down to meat.  
And when the Pharisee saw *it*, he marvelled that he had 38  
not first washed before dinner. And the Lord said unto him, Now do ye 39  
Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness. *Ye fools !* did not he that 40  
made that which is without, make that which is within also ? But rather 41  
give alms of such things as ye *have* ; and behold, all things are clean unto you. But *wo* unto you, Pharisees ! for ye tithe mint, and rue, and 42  
all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. *Wo* unto you, 43  
Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. *Wo* unto you, scribes and Pharisees, hypocrites ! 44  
for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*. Then answered one of the lawyers, and said unto 45  
him, Master, thus saying, thou reproachest us also. And he said, *Wo* 46  
unto you also, *ye lawyers !* for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. *Wo* unto you ! for ye build the sepulchres of the prophets, and your 47  
fathers killed them. Truly ye bear witness, that ye allow the deeds of 48  
your fathers : for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, ' I will send them prophets and 49  
apostles, and *some* of them they shall slay and persecute : that the blood 50  
of all the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel, unto the blood 51  
of Zacharias, which perished between the altar and the temple : ' verily, I say unto you, It shall be required of this generation. *Wo* unto you, 52  
lawyers ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered. And as he 53  
said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things, ' laying 54  
wait for him, and seeking to catch something out of his mouth, that they might accuse him.

He cautions his dis-  
ciples against hy-  
pocrisy.

IN the mean time, when there were gathered together **12**  
an innumerable multitude of people, insomuch that they  
trode one upon another, he began to say unto his disciples  
first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed ; neither hid, that 2  
shall not be known. Therefore, whatsoever ye have spoken in darkness, 3  
shall be heard in the light ; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. And I say unto you, 4  
my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : 5  
Fear him which, after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, 6  
and not one of them is forgotten before God ? But even the very hairs 7  
of your head are all numbered. Fear not, therefore : ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess 8  
me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied be- 9



fore the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say : for the Holy Ghost shall teach you in the same hour what ye ought to say.

He refuses to act as a judge, and cautions the people against covetousness. AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you ?

And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods : and I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool !* this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ? So is he that layeth up treasure for himself, and is not rich toward God. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on. 'The life is more than meat, and the body *is more* than raiment. 'Consider the ravens : for they neither sow nor reap : which neither have storehouse, nor barn ; and God feedeth them. How much more are ye better than the fowls ? And which of you with taking thought can add to his stature one cubit ? If ye then be not able to do that thing which is least, why take ye thought for the rest ? Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more *will he clothe* you, O ye of little faith ? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and *your* lights burning ; and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom their lord when he cometh shall find watching : verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make

He continues his exhortation to watchfulness ;

80

ruler over his household, to give *them their* portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. 43  
 Of a truth I say unto you, That he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared *not himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. I am come to send fire on the earth, and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

and to repentance. THERE were present at that season some that told him 13

of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

Parable of the fig-tree.

He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 'and if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

AND he was teaching in one of the synagogues on the sabbath. Christ cures an infirm woman on the sabbath. And behold, there was a woman which had 11

a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue an- 14



sw<sup>er</sup>ed with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, 'There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, *Thou hypocrite!* doth not 15 each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter 16 of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, 17 all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Parables descriptive of Christ's kingdom. THEN said he, Unto what is the kingdom of God like? 18 and whereunto shall I resemble it? It is like a grain of 19 mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

AND again he said, Whereunto shall I liken the kingdom of God? 20 It is like leaven, which a woman took and hid in three measures of meal, 21 till the whole was leavened.

As he journeys to Jerusalem, he answers those who would know the number of the saved. AND he went through the cities and villages, teaching, 22 and journeying toward Jerusalem. Then said one unto 23 him, Lord, are there few that be saved? And he said unto them, 'Strive to enter in at the strait gate: for many, I 24 say unto you, will seek to enter in, and shall not be able. When once 25 the master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I 27 know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, 28 and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and 29 from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; 30 and there are first, which shall be last.

The Jews oppose him, and he retires from the city, lamenting over it. THE same day, there came certain of the Pharisees, 31 saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye and 32 tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected. Nevertheless, I must walk to-day 33 and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem! Jerusalem! which killest the 34 prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Behold, your house is left unto you desolate. 35 And verily, I say unto you, ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the LORD!

Christ dines with a Pharisee. Parable of the great supper. AND it came to pass, as he went into the house of one 14 of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain 2 man before him which had the dropsy. And Jesus answering, spake 3 unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took *him*, and healed him, and 4 let him go: and answered them, saying, Which of you shall have an ass 5 or an ox fall into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And 6, 7



he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 'When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: 'and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife: and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden, shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them, 'If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, 'saying, 'This man began to build, and was not able to finish.' Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt *is* good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

THEN drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

'AND he spake this parable unto them, saying, 'What man of you, 3,4

having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

and of the lost piece  
of silver.

EITHER what woman having ten picces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Parable of the prodigal son.

'AND he said, A certain man had two sons: 'and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 'and am no more worthy to be called thy son: make me as one of thy hired servants. 'And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill *it*; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 'Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Parable of the unjust steward.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy



stewardship: for thou mayest be no longer steward. Then the steward 3  
 said within himself, What shall I do? for my lord taketh away from me  
 the stewardship: I cannot dig; to beg I am ashamed. I am resolved 4  
 what to do, that, when I am put out of the stewardship, they may receive  
 me into their houses. So he called every one of his lord's debtors *unto* 5  
*him*, and said unto the first, How much owest thou unto my lord? And he 6  
 said, A hundred measures of oil. And he said unto him, Take thy bill,  
 and sit down quickly, and write fifty. Then said he to another, And how 7  
 much owest thou? And he said, A hundred measures of wheat. And  
 he said unto him, Take thy bill, and write fourscore. And the lord com- 8  
 mended the unjust steward, because he had done wisely: for the chil-  
 dren of this world are in their generation wiser than the children of light.  
 And I say unto you, Make to yourselves friends of the mammon of un- 9  
 righteousness; that when ye fail, they may receive you into everlasting  
 habitations. He that is faithful in that which is least, is faithful also in 10  
 much; and he that is unjust in the least, is unjust also in much. If there- 11  
 fore ye have not been faithful in the unrighteous mammon, who will com-  
 mit to your trust the true *riches*? And if ye have not been faithful in that 12  
 which is another man's, who shall give you that which is your own? No 13  
 servant can serve two masters: for either he will hate the one, and love  
 the other; or else he will hold to the one, and despise the other. Ye  
 cannot serve God and mammon.

Christ reproves the Pharisees. AND the Pharisees also, who were covetous, heard all 14  
 these things, and they derided him. And he said unto 15  
 them, Ye are they which justify yourselves before men; but God knoweth  
 your hearts: for that which is highly esteemed among men, is abomina-  
 tion in the sight of God. The law and the prophets *were* until John: 16  
 since that time the kingdom of God is preached, and every man presseth  
 into it. And it is easier for heaven and earth to pass, than one tittle of 17  
 the law to fail. Whosoever putteth away his wife, and marrieth another, 18  
 committeth adultery; and whosoever marrieth her that is put away from  
*her* husband, committeth adultery.

Parable of the rich man and Lazarus. THERE was a certain rich man, which was clothed in 19  
 purple and fine linen, and fared sumptuously every day:  
 ' and there was a certain beggar named Lazarus, which was laid at his 20  
 gate, full of sores, ' and desiring to be fed with the crumbs which fell from 21  
 the rich man's table: moreover, the dogs came and licked his sores.  
 And it came to pass, that the beggar died, and was carried by the angels 22  
 into Abraham's bosom. The rich man also died, and was buried. ' And 23  
 in hell he lifted up his eyes, being in torments, and seeth Abraham afar  
 off, and Lazarus in his bosom. And he cried, and said, Father Abra- 24  
 ham! have mercy on me! and send Lazarus, that he may dip the tip of  
 his finger in water, and cool my tongue: for I am tormented in this  
 flame. But Abraham said, Son, remember that thou in thy lifetime 25  
 receivedst thy good things, and likewise Lazarus evil things: but now he  
 is comforted, and thou art tormented. And besides all this, between us 26  
 and you there is a great gulf fixed: so that they which would pass from  
 hence to you, cannot; neither can they pass to us, that *would come* from  
 thence. Then he said, I pray thee therefore, father, that thou wouldst 27  
 send him to my father's house: for I have five brethren; that he may 28  
 testify unto them, lest they also come into this place of torment. Abra- 29  
 ham saith unto him, They have Moses and the prophets; let them hear  
 them. And he said, Nay, father Abraham: but if one went unto them 30  
 from the dead, they will repent. And he said unto him, If they hear not 31  
 Moses and the prophets, neither will they be persuaded, though one rose  
 from the dead.



Of offences. Of for- THEN said he unto the disciples, It is impossible but **17**  
 givenness of injuries. that offences will come : but wo unto him through whom  
 Matt. xviii. 7. Mark they come ! It were better for him that a millstone were **2**  
 ix. 42. hanged about his neck, and he cast into the sea, than that he should of-  
 fend one of these little ones. 'Take heed to yourselves ! If thy **3**  
 brother trespass against thee, rebuke him ; and if he repent, forgive him.  
 And if he trespass against thee seven times in a day, and seven times in **4**  
 a day turn again to thee, saying, I repent ; thou shalt forgive him.

Of faith. AND the apostles said unto the Lord, Increase our faith. **5**  
 (Matt. xvii. 20.) And the Lord said, If ye had faith as a grain of mustard- **6**  
 seed, ye might say unto this sycamine-tree, Be thou plucked up by the  
 root, and be thou planted in the sea ; and it should obey you.

Difference between BUT which of you having a servant plowing, or feed- **7**  
 merit and favor. ing cattle, will say unto him by and by, when he is come **8**  
 from the field, Go and sit down to meat ? and will not rather say unto **8**  
 him, Make ready wherewith I may sup, and gird thyself, and serve me,  
 till I have eaten and drunken ; and afterward thou shalt eat and drink ? **9**  
 Doth he thank that servant, because he did the things that were com- **9**  
 manded him ? I trow not. So likewise ye, when ye shall have done all **10**  
 those things which are commanded you, say, We are unprofitable ser-  
 vants : we have done that which was our duty to do.

Christ journeys to- AND it came to pass, as he went to Jerusalem, that he **11**  
 wards Jerusalem. passed through the midst of Samaria and Galilee.  
 (ix. 51.)

He heals ten lepers. AND as he entered into a certain village, there met him **12**  
 ten men that were lepers, which stood afar off : and they **13**  
 lifted up *their* voices, and said, Jesus, Master, have mercy on us ! And **14**  
 when he saw *them*, he said unto them, Go show yourselves unto the  
 priests. And it came to pass, that, as they went, they were cleansed. **15**  
 And one of them, when he saw that he was healed, turned back, and with **16**  
 a loud voice glorified God, 'and fell down on *his* face at his feet, giving **16**  
 him thanks : and he was a Samaritan. And Jesus answering, said, Were **17**  
 there not ten cleansed ? but where *are* the nine ? There are not found **18**  
 that returned to give glory to God, save this stranger. And he said unto **19**  
 him, Arise, go thy way : thy faith hath made thee whole.

In answer to the AND when he was demanded of the Pharisees, when **20**  
 Pharisees, Christ de- the kingdom of God should come, he answered them, and  
 clares the lowliness said, The kingdom of God cometh not with observation.  
 of his kingdom ; and Neither shall they say, 'Lo here !' or 'Lo there !' for, **21**  
 the destruction of Jerusalem. behold, the kingdom of God is within you. And he **22**

said unto the disciples, The days will come, when ye shall desire to see **23**  
 one of the days of the Son of man, and ye shall not see *it*. And they **23**  
 shall say to you, 'See here !' or 'See there !' go not after *them*, nor fol-  
 low *them*. For as the lightning that lighteneth out of the one *part* under **24**  
 heaven, shineth unto the other *part* under heaven ; so shall also the Son of  
 man be in his day. But first must he suffer many things, and be rejected **25**  
 of this generation. And as it was in the days of Noe, so shall it be also **26**  
 in the days of the Son of man. They did eat, they drank, they married **27**  
 wives, they were given in marriage, until the day that Noe entered into  
 the ark, and the flood came, and destroyed them all. Likewise also as **28**  
 it was in the days of Lot ; they did eat, they drank, they bought, they  
 sold, they planted, they builded : but the same day that Lot went out of **29**  
 Sodom, it rained fire and brimstone from heaven, and destroyed *them* all :  
 'even thus shall it be in the day when the Son of man is revealed. 'In **30**  
 that day, he which shall be upon the house-top, and his stuff in the house,  
 let him not come down to take it away ; and he that is in the field, let  
 him likewise not return back. 'Remember Lot's wife. 'Whosoever **32**

shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

He teaches importunity in prayer. AND he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Parable of the Pharisee and Publican. AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! I tell you, This man went down to his house, justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Christ receives and blesses little children. Matt. xxi. 15. AND they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

The conduct of the young ruler. Christ cautions his disciples against wealth. Matt. xix. 16. Mark x. 17. AND a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is God. Thou knowest the commandments, "Do not commit adultery," "Do not kill," "Do not steal," "Do not bear false witness," "Honor thy father and thy mother." And he said, All these have I kept from my youth up. Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it, said, Who then can be saved? And he said, The things which are impossible with men, are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,



'who shall not receive manifold more in this present time, and in the 30 world to come life everlasting.

He again predicts  
his death. Matt.  
xx. 17. Mark x. 32.

THEN he took unto him the twelve, and said unto them, 31 Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall 32 be mocked, and spitefully entreated, and spitted on; and they shall 33 scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from 34 them, neither knew they the things which were spoken.

Two blind men  
cured near Jericho.  
Matt. xx. 29. Mark  
x. 46.

AND it came to pass, that as he was come nigh unto 35 Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it 36 meant. And they told him that Jesus of Nazareth passeth by. And he 37 cried, saying, Jesus, thou son of David, have mercy on me! And they 39 which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me! And 40 Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto 41 thee? And he said, Lord, that I may receive my sight. And Jesus said 42 unto him, Receive thy sight; thy faith hath saved thee. And immediately 43 he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Conversion of  
Zaccheus.

AND Jesus entered and passed through Jericho. And 19 behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus 3 who he was; and could not for the press, for he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for 4 he was to pass that way. And when Jesus came to the place, he looked 5 up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house. And he made haste, and 6 came down, and received him joyfully. And when they saw it, they all 7 murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half 8 of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto 9 him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that 10 which was lost.

Parable of the  
pounds.

AND as they heard these things, he added and spake a 11 parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He 12 said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and 13 delivered them ten pounds, and said unto them, Occupy till I come. But 14 his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was 15 returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came 16 the first, saying, Lord, thy pound hath gained ten pounds. And he said 17 unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, 18 saying, Lord, thy pound hath gained five pounds. And he said, likewise 19 to him, Be thou also over five cities. And another came, saying, Lord, 20 behold here is thy pound, which I have kept laid up in a napkin: for I 21



feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto 22 him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : wherefore then gavest not thou my 23 money into the bank, that at my coming I might have required mine own with usury ? And he said unto them that stood by, Take from him the 24 pound, and give *it* to him that hath ten pounds. (And they said unto him, 25 Lord, he hath ten pounds.) For I say unto you, That unto every one 26 which hath, shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would 27 not that I should reign over them, bring hither, and slay *them* before me.

Christ prepares to enter Jerusalem. Matt. xxi. 1. Mark xi. 1. John xii. 12. AND when he had thus spoken, he went before, ascend- 28 ing up to Jerusalem. And it came to pass, when he was 29 come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, 'saying, Go ye into 30 the village over against *you* ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him* ? thus shall ye say unto 31 him, Because the Lord hath need of him. And they that were sent went 32 their way, and found even as he had said unto them. And as they were 33 loosing the colt, the owners thereof said unto them, Why loose ye the colt ? ' And they said, The Lord hath need of him. ' And they brought 34 him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. 36 And when he was come nigh, even now at the descent of the mount of 37 Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen ; ' saying, ' Blessed *be* the King that cometh in the name of the LORD ! 38 Peace in heaven, and glory in the highest ! ' And some of the Pharisees 39 from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold 40 their peace, the stones would immediately cry out.

His lamentation over Jerusalem, and prophecy of its destruction. AND when he was come near, he beheld the city, and 41 wept over it, ' saying, If thou hadst known, even thou, at 42 least in this thy day, the things *which belong* unto thy peace ! but now they are hid from thine eyes. For the days shall come 43 upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, ' and shall lay thee even with 44 the ground, and thy children within thee : and they shall not leave in thee one stone upon another : because thou knowest not the time of thy visitation.

**AND** he went into the temple, and began to cast 45 out them that sold therein, and them that bought, ' saying 46 unto them, It is written, " My house is the house of prayer ; but ye have made it a den of thieves." And he 47 taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him, ' and could not find what 48 they might do : for all the people were very attentive to hear him.

He answers those who questioned his authority. Matt. xxi. 23. Mark xi. 27. AND it came to pass, *that* on one of those days, as he 20 taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the 2 elders, ' and spake unto him, saying, Tell us, By what authority doest 2 thou these things ? or who is he that gave thee this authority ? And he 3 answered and said unto them, I will also ask you one thing ; and answer

me : ' The baptism of John, was it from heaven, or of men ? ' And they 4,5  
reasoned with themselves, saying, If we shall say, From heaven ; he will  
say, Why then believed ye him not ? But and if we say, Of men ; all the 6  
people will stone us : for they be persuaded that John was a prophet.  
' And they answered, That they could not tell whence *it was*. ' And Jesus 7,8  
said unto them, Neither tell I you by what authority I do these things.

The parable of the  
vineyard. Matt.  
xxi. 33. Mark xii. 1.

THEN began he to speak to the people this parable : 9  
A certain man planted a vineyard, and let it forth to hus-  
bandmen, and went into a far country for a long time.  
And at the season he sent a servant to the husbandmen, that they should 10  
give him of the fruit of the vineyard : but the husbandmen beat him, and  
sent *him* away empty. And again he sent another servant : and they 11  
beat *him* also, and entreated *him* shamefully, and sent *him* away empty.  
And again he sent a third : and they wounded him also, and cast *him* 12  
out. Then said the lord of the vineyard, What shall I do ? I will send 13  
my beloved son : it may be they will reverence *him* when they see him.  
But when the husbandmen saw him, they reasoned among themselves, 14  
saying, This is the heir : come, let us kill him, that the inheritance may  
be ours. ' So they cast him out of the vineyard, and killed *him*. What 15  
therefore shall the lord of the vineyard do unto them ? He shall come 16  
and destroy these husbandmen, and shall give the vineyard to others.  
And when they heard *it*, they said, God forbid. ' And he beheld them, 17  
and said, What is this then that is written, " The stone which the builders  
rejected, the same is become the head of the corner ? " Whosoever shall 18  
fall upon that stone, shall be broken : but on whomsoever it shall fall, it  
will grind him to powder. And the chief priests and the scribes the same 19  
hour sought to lay hands on him ; and they feared the people : for they  
perceived that he had spoken this parable against them.

Christ answers the  
Herodians. Matt.  
xxii. 15. Mark xii. 13.

AND they watched *him*, and sent forth spies, which 20  
should feign themselves just men, that they might take hold  
of his words, that so they might deliver him unto the  
power and authority of the governor. And they asked him, saying, 21  
Master, we know that thou sayest and teachest rightly, neither acceptest  
thou the person of *any*, but teachest the way of God truly : Is it lawful 22  
for us to give tribute unto Cesar, or no ? But he perceived their crafti-  
ness, and said unto them, Why tempt ye me ? ' Show me a penny. Whose 24  
image and superscription hath it ? They answered and said, Cesar's.  
And he said unto them, Render therefore unto Cesar the things which 25  
be Cesar's, and unto God the things which be God's. And they could 26  
not take hold of his words before the people : and they marvelled at his  
answer, and held their peace.

He silences the Sad-  
ducees. Matt. xxii.  
23. Mark xii. 28.

THEN came to *him* certain of the Sadducees (which deny 27  
that there is any resurrection) and they asked him, ' Say- 28  
ing, Master, Moses wrote unto us, If any man's brother  
die, having a wife, and he die without children, that his brother should  
take his wife, and raise up seed unto his brother. There were therefore 29  
seven brethren : and the first took a wife, and died without children.  
' And the second took her to wife, and he died childless. ' And the third 30  
took her ; and in like manner the seven also : and they left no children,  
and died. ' Last of all the woman died also. ' Therefore in the resur- 32  
rection, whose wife of them is she ? for seven had her to wife. And 34  
Jesus answering, said unto them, The children of this world marry, and  
are given in marriage : but they which shall be accounted worthy to ob- 35  
tain that world, and the resurrection from the dead, neither marry, nor  
are given in marriage : ' neither can they die any more : for they are 36  
equal unto the angels ; and are the children of God, being the children



of the resurrection. Now that the dead are raised, even Moses showed 37  
at the bush, when he calleth the LORD "the God of Abraham, and the  
God of Isaac, and the God of Jacob." For he is not a God of the dead, 38  
but of the living: for all live unto him. Then certain of the scribes 39  
answering, said, Master, thou hast well said. And after that, they durst 40  
not ask him any *question at all*.

He inquires respect- AND he said unto them, How say they that Christ is 41  
ing the Messiah. David's son? And David himself saith in the book of 42  
Matt. xx. 41. Mark Psalms, "The LORD said unto my LORD, Sit thou on my  
xii. 35. right hand, 'till I make thine enemies thy footstool." 'David therefore 43  
calleth him LORD, how is he then his son?

He severely upbraids THEN in the audience of all the people, he said unto 45  
the Pharisees. Matt. his disciples; Beware of the scribes, which desire to walk 46  
xxiii. Mark xii. 38 in long robes, and love greetings in the markets, and the  
highest seats in the synagogues, and the chief rooms at feasts; which 47  
devour widows' houses, and for a show make long prayers: the same  
shall receive greater damnation.

Of the widow's AND he looked up and saw the rich men casting their 21  
mite. Mark xii. 41. gifts into the treasury. And he saw also a certain poor 2  
widow, casting in thither two mites. And he said, Of a truth I say unto 3  
you, That this poor widow hath cast in more than they all. For all these 4  
have of their abundance cast in unto the offerings of God: but she of her  
penury hath cast in all the living that she had.

Christ predicts the AND as some spake of the temple, how it was adorned 5  
destruction of Jeru- with goodly stones, and gifts, he said, As for these things 6  
salem, and the end of the world. Matt. which ye behold, the days will come, in the which there  
xxiv. xxv. Mark xiii. shall not be left one stone upon another, that shall not be  
thrown down. And they asked him, saying, Master, but when shall 7  
these things be? and what sign *will there be* when these things shall  
come to pass? And he said, Take heed that ye be not deceived: for 8  
many shall come in my name, saying, I am *Christ*; and the time draw- 9  
eth near: go ye not therefore after them. But when ye shall hear of  
wars, and commotions, be not terrified: for these things must first come  
to pass; but the end *is* not by and by. Then said he unto them, Nation 10  
shall rise against nation, and kingdom against kingdom: and great 11  
earthquakes shall be in divers places, and famines, and pestilences: and  
fearful sights, and great signs shall there be from heaven. But before all 12  
these they shall lay their hands on you, and persecute *you*, delivering *you*  
up to the synagogues, and into prisons, being brought before kings and  
rulers for my name's sake. And it shall turn to you for a testimony. 13  
Settle *it* therefore in your hearts, not to meditate before what ye shall 14  
answer. For I will give you a mouth and wisdom, which all your ad- 15  
versaries shall not be able to gainsay nor resist. And ye shall be be- 16  
trayed both by parents, and brethren, and kinsfolks, and friends; and  
*some* of you shall they cause to be put to death. And ye shall be hated 17  
of *all men* for my name's sake. But there shall not a hair of your head 18  
perish. 'In your patience possess ye your souls. 'And when ye shall 19  
see Jerusalem compassed with armies, then know that the desolation  
thereof is nigh. Then let them which are in Judea flee to the moun- 21  
tains; and let them which are in the midst of it depart out; and let not  
them that are in the countries enter thereinto. For these be the days 22  
of vengeance, that all things which are written may be fulfilled. But 23  
wo unto them that are with child, and to them that give suck in those  
days! for there shall be great distress in the land, and wrath upon this  
people. And they shall fall by the edge of the sword, and shall be led 24  
away captive into all nations: and Jerusalem shall be trodden down of



the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

He retires to the mount of Olives. AND in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

The rulers consult how to kill Christ. NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him: for they feared the people.

Judas engages to betray him. THEN entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Christ directs two of his disciples to prepare the passover. THEN came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Mark xiv. 12. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went and found as he had said unto them: and they made ready the passover.

Christ partakes of the last passover. AND when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

He institutes the Eucharist. AND he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood,

which is shed for you. But behold the hand of him that betrayeth me *is* 21  
with me on the table. And truly the Son of man goeth as it was deter- 22  
mined: but wo unto that man by whom he is betrayed! And they be- 23  
gan to inquire among themselves, which of them it was that should do  
this thing.

And there was also a strife among them, which of them 24  
should be accounted the greatest. And he said unto 25  
them, The kings of the Gentiles exercise lordship over  
them; and they that exercise authority upon them are called benefactors.  
But ye *shall* not *be* so: but he that is greatest among you, let him be as 26  
the younger; and he that is chief, as he that doth serve. For whether *is* 27  
greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth  
at meat? but I am among you as he that serveth. Ye are they which 28  
have continued with me in my temptations; and I appoint unto you a 29  
kingdom, as my Father hath appointed unto me; that ye may eat and 30  
drink at my table in my kingdom, and sit on thrones, judging the twelve  
tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath 31  
desired *to have* you, that he may sift *you* as wheat: but I 32  
have prayed for thee, that thy faith fail not: and when thou art converted,  
strengthen thy brethren. And he said unto him, Lord, I am ready to go 33  
with thee, both into prison, and to death. And he said, I tell thee, Peter, 34  
the cock shall not crow this day, before that thou shalt thrice deny that  
thou knowest me. And he said unto them, When I sent you without 35  
purse and scrip, and shoes, lacked ye any thing? And they said, Nothing.  
Then said he unto them, But now, he that hath a purse, let him take *it*, 36  
and likewise *his* scrip: and he that hath no sword, let him sell his gar-  
ment, and buy one. For I say unto you, That this that is written must 37  
yet be accomplished in me, "And he was reckoned among the trans-  
gressors:" for the things concerning me have an end. And they said, 38  
Lord, behold, here *are* two swords. And he said unto them, It is enough.

And he came out, and went, as he was wont, to the 39  
mount of Olives; and his disciples also followed him.  
And when he was at the place, he said unto them, Pray 40  
that ye enter not into temptation. And he was withdrawn from them 41  
about a stone's cast, and kneeled down, and prayed, ' saying, Father, if 42  
thou be willing, remove this cup from me: nevertheless, not my will, but  
thine be done. And there appeared an angel unto him from heaven, 43  
strengthening him. And being in an agony, he prayed more earnestly: 44  
and his sweat was as it were great drops of blood falling down to the  
ground. And when he rose up from prayer, and was come to his dis- 45  
ciples, he found them sleeping for sorrow, 'and said unto them, Why 46  
sleep ye? rise and pray, lest ye enter into temptation.

And while he yet spake, behold, a multitude, and he 47  
that was called Judas, one of the twelve, went before  
them, and drew near unto Jesus to kiss him. But Jesus 48  
said unto him, Judas, betrayest thou the Son of man with  
a kiss? When they which were about him, saw what would follow, they 49  
said unto him, Lord, shall we smite with the sword? And one of them 50  
smote a servant of the high priest, and cut off his right ear. And Jesus 51  
answered and said, Suffer ye thus far. And he touched his ear, and heal-  
ed him. Then Jesus said unto the chief priests, and captains of the 52  
temple, and the elders which were come to him, Be ye come out as  
against a thief, with swords and staves? When I was daily with you in 53  
the temple, ye stretched forth no hands against me: but this is your hour,  
and the power of darkness.



**THEN** took they him, and led *him*, and brought 54  
 him into the high priest's house. And Peter followed  
 afar off. And when they had kindled a fire in the midst 55  
 of the hall, and were set down together, Peter sat down  
 among them. But a certain maid beheld him as he sat 56  
 by the fire, and earnestly looked upon him, and said, This man was  
 also with him. And he denied him, saying, Woman, I know him not. 57  
 And after a little while another saw him, and said, Thou art also of them. 58  
 And Peter said, Man, I am not. ' And about the space of one hour after, 59  
 another confidently affirmed, saying, Of a truth this *fellow* also was with  
 him ; for he is a Galilean. And Peter said, Man, I know not what thou 60  
 sayest. And immediately, while he yet spake, the cock crew. ' And the 61  
 Lord turned, and looked upon Peter. And Peter remembered the word  
 of the Lord, how he had said unto him, Before the cock crow, thou shalt  
 deny me thrice. And Peter went out, and wept bitterly. 62  
 AND the men that held Jesus, mocked him, and smote 63  
*him*. And when they had blindfolded him, they struck 64  
 him on the face, and asked him, saying, Prophesy, who is  
 it that smote thee ? And many other things blasphemously spake they 65  
 against him.

AND as soon as it was day, the elders of the people, and 66  
 the chief priests, and the scribes came together, and led  
 him into their council, ' saying, Art thou the Christ ? tell 67  
 us. And he said unto them, If I tell you, ye will not believe. ' And if I 68  
 also ask *you*, ye will not answer me, nor let *me* go. Hereafter shall the 69  
 Son of man sit on the right hand of the power of God. Then said they 70  
 all, Art thou then the Son of God ? And he said unto them, Ye say that  
 I am. And they said, What need we any further witness ? for we ourselves 71  
 have heard of his own mouth.

AND the whole multitude of them arose, and led him **23**  
 unto Pilate. And they began to accuse him, saying, We 2  
 found this *fellow* perverting the nation, and forbidding to  
 give tribute to Cesar, saying, That he himself is Christ, a 3  
 king. And Pilate asked him, saying, Art thou the King 3  
 of the Jews ? And he answered him and said, Thou sayest  
*it*. Then said Pilate to the chief priests, and to the people, I find no 4  
 fault in this man. And they were the more fierce, saying, He stirreth 5  
 up the people, teaching throughout all Jewry, beginning from Galilee to  
 this place. When Pilate heard of Galilee, he asked whether the man 6  
 were a Galilean. And as soon as he knew that he belonged unto 7  
 Herod's jurisdiction, he sent him to Herod, who himself was also at Je- 8  
 rusalem at that time. And when Herod saw Jesus, he was ex- 8  
 ceeding glad : for he was desirous to see him of a long *season*, because  
 he had heard many things of him ; and he hoped to have seen some  
 miracle done by him. Then he questioned with him in many words ; but 9  
 he answered him nothing. And the chief priests and scribes stood and 10  
 vehemently accused him. And Herod with his men of war set him at 11  
 nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent  
 him again to Pilate. And the same day Pilate and Herod were made 12  
 friends together ; for before they were at enmity between themselves.  
 And Pilate, when he had called together the chief priests, and the rulers, 13  
 and the people, ' said unto them, Ye have brought this man unto me, as  
 one that perverteth the people ; and behold, I, having examined *him* be-  
 fore you, have found no fault in this man, touching those things whereof  
 ye accuse him ; ' no, nor yet Herod : for I sent you to him ; and lo, 15



nothing worthy of death is done unto him : I will therefore chastise him, 16  
and release *him*. (For of necessity he must release one unto them 17  
at the feast.) And they cried out all at once, saying, Away with this 18  
*man*, and release unto us Barabbas : (who, for a certain sedition made in 19  
the city, and for murder, was cast into prison.) Pilate therefore, willing 20  
to release Jesus, spake again to them. But they cried, saying, Crucify 21  
*him* ! crucify him ! And he said unto them the third time, Why, what 22  
evil hath he done ? I have found no cause of death in him ; I will there-  
fore chastise him, and let *him* go. And they were instant with loud 23  
voices, requiring that he might be crucified ; and the voices of them, and  
of the chief priests prevailed. And Pilate gave sentence that it should 24  
be as they required. And he released unto them him that for sedition 25  
and murder was cast into prison, whom they had desired ; but he de-  
livered Jesus to their will.

Christ is crucified :  
Matt. xxvii. 32.  
Mark xv. 21. John  
xix. 17.

**AND** as they led him away, they laid hold upon one 26  
Simon, a Cyrenian, coming out of the country, and on 27  
him they laid the cross, that he might bear *it* after Jesus.  
And there followed him a great company of people, and of women, which 27  
also bewailed and lamented him. But Jesus turning unto them, said, 28  
Daughters of Jerusalem, weep not for me, but weep for yourselves, and  
for your children. For, behold, the days are coming, in the which they 29  
shall say, Blessed *are* the barren, and the wombs that never bare, and  
the paps which never gave suck. Then shall they begin to say to the 30  
mountains, Fall on us ; and to the hills, Cover us. For if they do these 31  
things in a green tree, what shall be done in the dry ?

He is reviled : Matt.  
xxvii. 39. Mark  
xv. 29.

**AND** there were also two others, malefactors, led with 32  
him to be put to death. And when they were come to 33  
the place which is called Calvary, there they crucified  
him, and the malefactors ; one on the right hand, and the other on the  
left. Then said Jesus, Father, forgive them : for they know not what 34  
they do. And they parted his raiment, and cast lots. ' And the people 35  
stood beholding. And the rulers also with them derided *him*, saying, He  
saved others ; let him save himself, if he be Christ, the chosen of God.  
And the soldiers also mocked him, coming to him, and offering him 36  
vinegar, 'and saying, If thou be the King of the Jews, save thyself. 37  
And a superscription also was written over him, in letters of Greek, and 38  
Latin, and Hebrew, ' THIS IS THE KING OF THE JEWS.'

Of the penitent  
thief.

**AND** one of the malefactors, which were hanged, railed 39  
on him, saying, If thou be Christ, save thyself and us.  
But the other answering, rebuked him, saying, Dost not thou fear God, 40  
seeing thou art in the same condemnation ? And we indeed justly ; for 41  
we receive the due reward of our deeds : but this man hath done nothing  
amiss. And he said unto Jesus, Lord, remember me when thou comest 42  
into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To- 43  
day shalt thou be with me in paradise.

Christ's death, and  
attendant circum-  
stances : Matt. xxvii.  
50. Mark xv. 37.  
John xix. 30.

**AND** it was about the sixth hour, and there was a dark- 44  
ness over all the earth until the ninth hour. And the sun 45  
was darkened, and the vail of the temple was rent in the  
midst. And when Jesus had cried with a loud voice, he 46  
said, Father, into thy hands I commend my spirit : and having said thus,  
he gave up the ghost.

Now, when the centurion saw what was done, he glorified God, say- 47  
ing, Certainly this was a righteous man. And all the people that came 48  
together to that sight, beholding the things which were done, smote their

breasts and returned. And all his acquaintance, and the women that 49 followed him from Galilee, stood afar off, beholding these things.

Christ is buried: Matt. xxvii. 57. Mark xv. 42. John xix. 38. AND behold, *there was* a man named Joseph, a coun- 50 seller: *and he was* a good man, and a just; ' (the same 51 had not consented to the counsel and deed of them :) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of 52 Jesus. And he took it down, and wrapped it in linen, and laid it in 53 a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. 54

Women watch the sepulchre. Christ rises, &c. Matt. xxviii. 1. Mark xvi. 1. John xx. 1. AND the women also, which came with him from Gali- 55 lee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices 56 and ointments; and rested the sabbath-day, according to the commandment.

Now upon the first *day* of the week, very early in the morning, they 24 came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away 2 from the sepulchre. And they entered in, and found not the body of the 3 Lord Jesus. And it came to pass, as they were much perplexed there- 4 about, behold, two men stood by them in shining garments. And as they 5 were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is 6 risen. Remember how he spake unto you when he was yet in Galilee, ' saying, The Son of man must be delivered into the hands of sinful men, 7 and be crucified, and the third day rise again. And they remem- 8 bered his words, ' and returned from the sepulchre, and told all these 9 things unto the eleven, and to all the rest. It was Mary Magdalene, and 10 Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words 11 seemed to them as idle tales, and they believed them not. Then arose 12 Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Christ appears to Cleopas and another disciple, going to Emmaus. AND behold, two of them went that same day to a village 13 called Emmaus, which was from Jerusalem *about* three- 14 score furlongs. And they talked together of all these things 15 which had happened. And it came to pass, that while they communed 16 together, and reasoned, Jesus himself drew near, and went with them. ' But their eyes were holden, that they should not know him. ' And he 17 said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose 18 name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? ' And he said unto them, What things? And they said 19 unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief priests 20 and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have re- 21 deemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made 22 us astonished, which were early at the sepulchre. And when they found 23 not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, 24 went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart 25



to believe all that the prophets have spoken! Ought not Christ to have 26  
suffered these things, and to enter into his glory? And beginning at 27  
Moses, and all the prophets, he expounded unto them in all the scriptures  
the things concerning himself. And they drew nigh unto the village 28  
whither they went: and he made as though he would have gone further.  
But they constrained him, saying, Abide with us: for it is toward evening, 29  
and the day is far spent. And he went in to tarry with them. 'And it 30  
came to pass, as he sat at meat with them, he took bread, and blessed *it*,  
and brake, and gave to them. And their eyes were opened, and they 31  
knew him: and he vanished out of their sight. And they said one to 32  
another, Did not our heart burn within us, while he talked with us by the  
way, and while he opened to us the scriptures? And they rose up the 33  
same hour, and returned to Jerusalem, and found the eleven gathered to-  
gether, and them that were with them, 'saying, The Lord is risen indeed, 34  
and hath appeared to Simon. And they told what things *were done* in 35  
the way, and how he was known of them in breaking of bread.

He appears to the assembled Apostles, Thomas being absent. John xx. 19. AND as they thus spake, Jesus himself stood in the midst 36  
of them, and saith unto them, Peace *be* unto you. But they 37  
were terrified and affrighted, and supposed that they had  
seen a spirit. And he said unto them, Why are ye troubled? and why 38  
do thoughts arise in your hearts? Behold my hands and my feet, that it 39  
is I myself: handle me, and see; for a spirit hath not flesh and bones, as  
ye see me have. And when he had thus spoken, he showed them *his* 40  
hands and *his* feet. And while they yet believed not for joy, and won- 41  
dered, he said unto them, Have ye here any meat? And they gave him a 42  
piece of a broiled fish, and of a honeycomb. And he took *it*, and did 43  
eat before them. And he said unto them, These *are* the words 44  
which I spake unto you, while I was yet with you, that all things must  
be fulfilled, which were written in the law of Moses, and *in* the Prophets,  
and *in* the Psalms, concerning me. 'Then opened he their understand- 45  
ing, that they might understand the scriptures, 'and said unto them, 46  
Thus it is written, and thus it behoved Christ to suffer, and to rise from  
the dead the third day, and that repentance and remission of sins should 47  
be preached in his name among all nations, beginning at Jerusalem. And 48  
ye are witnesses of these things. And, behold, I send the promise of my 49  
Father upon you: but tarry ye in the city of Jerusalem, until ye be en-  
dued with power from on high.

Christ re-commissions his Apostles, and ascends to heaven. Matt. xxviii. 16. Mark xvi. 15. Acts i. 6. AND he led them out as far as to Bethany, and he lift- 50  
ed up his hands, and blessed them. And it came to pass, 51  
while he blessed them, he was parted from them, and car-  
ried up into heaven. And they worshipped him, and re- 52  
turned to Jerusalem with great joy; and were continually 53  
in the temple, praising and blessing God. Amen.

## THE GOSPEL ACCORDING TO JOHN.

**IN** the beginning was the Word, and the Word was **1**  
with God, and the Word was God. The *same* was in the **2**  
beginning with God. All things were made by him; and **3**  
without him was not any thing made that was made. In him was life; **4**  
and the life was the light of men. And the light shineth in darkness; **5**  
and the darkness comprehended it not. There was a man sent from **6**



God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . (John bare witness of him, and cried, saying, 'This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.') . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Testimony of John  
the Baptist to Jesus,  
and its effects.

**AND** this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* "the voice of one crying in the wilderness, Make straight the way of the LORD," as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: he it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God.

' **AGAIN** the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! ' And the two disciples heard him speak, and they followed Jesus. ' Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? ' He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, (which is, being interpreted, the Christ.) And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona:

thou shalt be called Cephas, (which is, by interpretation, a stone.) The 43  
 day following Jesus would go forth into Galilee, and findeth Philip, and  
 saith unto him, Follow me. Now Philip was of Bethsaida, the city of 44  
 Andrew and Peter. Philip findeth Nathaniel, and saith unto him, We 45  
 have found him of whom Moses in the law, and the prophets, did write,  
 Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, 46  
 Can there any good thing come out of Nazareth? Philip saith unto him,  
 Come and see. Jesus saw Nathaniel coming to him, and saith of him, 47  
 Behold an Israelite indeed, in whom is no guile! Nathaniel saith unto 48  
 him, Whence knowest thou me? Jesus answered and said unto him,  
 Before that Philip called thee, when thou wast under the fig-tree, I saw  
 thee. Nathaniel answered and said unto him, Rabbi, thou art the Son 49  
 of God; thou art the King of Israel. Jesus answered and said unto him, 50  
 Because I said unto thee, I saw thee under the fig-tree, believest thou?  
 thou shalt see greater things than these. And he saith unto him, Verily, 51  
 verily, I say unto you, Hereafter ye shall see heaven open, and the angels  
 of God ascending and descending upon the Son of man.

AND the third day there was a marriage in Cana of **2**  
 Galilee; and the mother of Jesus was there. And both **2**  
 Jesus was called, and his disciples, to the marriage. And **3**

when they wanted wine, the mother of Jesus saith unto him, They have  
 no wine. Jesus saith unto her, Woman, what have I to do with thee? **4**  
 mine hour is not yet come. His mother saith unto the servants, What- **5**  
 soever he saith unto you, do *it*. And there were set there six water-pots **6**  
 of stone, after the manner of the purifying of the Jews, containing two or  
 three firkins apiece. Jesus saith unto them, Fill the water-pots with **7**  
 water. And they filled them up to the brim. 'And he saith unto them, **8**  
 Draw out now, and bear unto the governor of the feast. And they bare *it*.  
 When the ruler of the feast had tasted the water that it was made wine, **9**  
 and knew not whence it was, (but the servants which drew the water  
 knew,) the governor of the feast called the bridegroom, 'and saith unto **10**  
 him, Every man at the beginning doth set forth good wine: and when  
 men have well drunk, then that which is worse: *but* thou hast kept the  
 good wine until now. This beginning of miracles did Jesus in **11**  
 Cana of Galilee, and manifested forth his glory; and his disciples be-  
 lieved on him.

AFTER this he went down to Capernaum, he, and his **12**  
 mother, and his brethren, and his disciples; and they con-  
 tinued there not many days.

AND the Jews' passover was at hand; and Jesus went **13**  
 up to Jerusalem, 'and found in the temple those that **14**  
 sold oxen, and sheep, and doves, and the changers of  
 money, sitting: and when he had made a scourge of small cords, he **15**  
 drove them all out of the temple, and the sheep, and the oxen; and poured  
 out the changers' money, and overthrew the tables; and said unto them **16**  
 that sold doves, Take these things hence: make not my Father's house  
 a house of merchandise. And his disciples remembered that it was **17**  
 written, "The zeal of thy house hath eaten me up." Then answered **18**  
 the Jews, and said unto him, What sign showest thou unto us, seeing  
 that thou doest these things? Jesus answered and said unto them, Destroy **19**  
 this temple, and in three days I will raise it up. Then said the Jews, **20**  
 Forty and six years was this temple in building, and wilt thou rear it up  
 in three days? 'But he spake of the temple of his body. 'When therefore **21**  
 he was risen from the dead, his disciples remembered that he had said  
 this unto them: and they believed the scripture, and the word which  
 Jesus had said.

The marriage-feast  
 at Cana, in Galilee.  
 (A. D. 27.)

Christ goes to Ca-  
 pernaum.

He goes to Jerusa-  
 lem, and casts the  
 merchants out of the  
 temple.



Now, when he was in Jerusalem at the passover, in the feast-day, 23  
many believed in his name, when they saw the miracles which he did.  
But Jesus did not commit himself unto them, because he knew all *men*, 24  
' and needed not that any should testify of man : for he knew what was 25  
in man.

Conversation of  
Christ with Nico-  
demus.

THERE was a man of the Pharisees named Nicodemus, 3  
a ruler of the Jews : the same came to Jesus by night, 2  
and said unto him, Rabbi, we know that thou art a teacher  
come from God : for no man can do these miracles that thou doest, ex-  
cept God be with him. Jesus answered and said unto him, Verily, verily, 3  
I say unto thee, Except a man be born again, he cannot see the kingdom  
of God. Nicodemus saith unto him, How can a man be born when he 4  
is old? can he enter the second time into his mother's womb, and be  
born? Jesus answered, Verily, verily, I say unto thee, Except a man be 5  
born of water, and of the spirit, he cannot enter into the kingdom of God.  
That which is born of the flesh is flesh; and that which is born of the 6  
Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. 7  
The wind bloweth where it listeth, and thou hearest the sound thereof, 8  
but canst not tell whence it cometh, and whither it goeth : so is every  
one that is born of the Spirit. Nicodemus answered and said unto him, 9  
How can these things be? Jesus answered and said unto him, Art thou 10  
a master of Israel, and knowest not these things? Verily, verily, I say 11  
unto thee, We speak that we do know, and testify that we have seen; and  
ye receive not our witness. If I have told you earthly things, and ye be- 12  
lieve not, how shall ye believe if I tell you of heavenly things? And no 13  
man hath ascended up to heaven, but he that came down from heaven,  
*even* the Son of man which is in heaven. And as Moses lifted up the 14  
serpent in the wilderness, even so must the Son of man be lifted up :  
' that whosoever believeth in him should not perish, but have eternal life. 15  
For God so loved the world, that he gave his only begotten Son, that 16  
whosoever believeth in him should not perish, but have everlasting life.  
For God sent not his Son into the world, to condemn the world; but that 17  
the world through him might be saved. He that believeth on him is not 18  
condemned; but he that believeth not is condemned already, because he  
hath not believed in the name of the only begotten Son of God. And 19  
this is the condemnation, that light is come into the world, and men loved  
darkness rather than light, because their deeds were evil. For every one 20  
that doeth evil hateth the light, neither cometh to the light, lest his deeds  
should be reproved. But he that doeth truth, cometh to the light, that 21  
his deeds may be made manifest, that they are wrought in God.

Christ leaves Jeru-  
salem.

AFTER these things came Jesus and his disciples into 22  
the land of Judea; and there he tarried with them, and  
baptized. And John also was baptizing in Ænon, near to Salim, be- 23  
cause there was much water there : and they came, and were baptized.  
For John was not yet cast into prison. 24

John's last testimony  
to Christ.

THEN there arose a question between *some* of John's 25  
disciples and the Jews, about purifying. And they came 26  
unto John, and said unto him, Rabbi, he that was with thee beyond Jor-  
dan, to whom thou barest witness, behold, the same baptizeth, and all  
*men* come to him. John answered and said, A man can receive nothing, 27  
except it be given him from heaven. Ye yourselves bear me witness that 28  
I said, I am not the Christ, but that I am sent before him. He that hath 29  
the bride is the bridegroom : but the friend of the bridegroom, which  
standeth and heareth him, rejoiceth greatly, because of the bridegroom's  
voice : this my joy therefore is fulfilled. He must increase, but I *must* 30  
decrease. He that cometh from above is above all : he that is of the 31



earth is earthly, and speaketh of the earth ; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth ; and 32 no man receiveth his testimony. He that hath received his testimony, 33 hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God : for God giveth not the spirit by measure *unto him*. 34 The Father loveth the Son, and hath given all things into his hand. 35 He that believeth on the Son, hath everlasting life : and he that believeth 36 not the Son, shall not see life ; but the wrath of God abideth on him.

Christ's conversation with the Samaritan woman.

**WHEN** therefore the Lord knew how the Pharisees 4  
had heard that Jesus made and baptized more disciples than John, ' (though Jesus himself baptized not, but 2  
his disciples,) ' he left Judea, and departed again into Galilee. ' And he must 3, 4  
needs go through Samaria. Then cometh he to a city of Samaria, which 5  
is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. ' Jesus therefore being wearied 6  
with *his* journey, sat thus on the well : *and* it was about the sixth hour. There cometh a woman of Samaria to draw water : Jesus saith unto her, 7  
Give me to drink. (For his disciples were gone away unto the city to 8  
buy meat.) Then saith the woman of Samaria unto him, How is it that 9  
thou, being a Jew, askest drink of me, which am a woman of Samaria ? (for the Jews have no dealings with the Samaritans.) Jesus answered 10  
and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, 11  
thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ? Art thou greater than our father Jacob, 12  
which gave us the well, and drank thereof, himself, and his children, and his cattle ? Jesus answered and said unto her, Whosoever drinketh of 13  
this water shall thirst again : but whosoever drinketh of the water that I 14  
shall give him, shall never thirst ; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. The 15  
woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and 16  
come hither. ' The woman answered and said, I have no husband. Jesus 17  
said unto her, Thou hast well said, I have no husband : for thou hast had 18  
five husbands, and he whom thou now hast is not thy husband : in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou 19  
art a prophet. Our fathers worshipped in this mountain ; and ye say, 20  
That in Jerusalem is the place where men ought to worship. Jesus saith 21  
unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship 22  
ye know not what : we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers 23  
shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God *is* a Spirit : and they that worship him, must 24  
worship *him* in spirit and in truth. The woman saith unto him, I know 25  
that Messias cometh, (which is called Christ ; ) when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*. 26  
And upon this came his disciples, and marvelled that he talked with the 27  
woman : yet no man said, What seekest thou ? or, Why talkest thou with her ? The woman then left her water-pot, and went her way into the city, 28  
and saith to the men, Come, see a man which told me all things that 29  
ever I did : is not this the Christ ? Then they went out of the city, and 30  
came unto him. In the mean while his disciples prayed him, saying, 31  
Master, eat. But he said unto them, I have meat to eat that ye know 32

not of. Therefore said the disciples one to another, Hath any man brought him *ought* to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth may rejoice together. And herein is that saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed, because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

NOW, after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him; and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth! Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

AFTER this there was a feast of the Jews: and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. 'Jesus saith unto him, Rise, take up thy bed, and walk. 'And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that 10 was cured, It is the sabbath day; it is not lawful for thee to carry *thy* bed. He answered them, He that hath made me whole, the same said unto me, 11 Take up thy bed, and walk. Then asked they him, What man is that 12

Second miracle of  
Christ, in Cana of  
Galilee.

The infirm man  
healed at the pool  
of Bethesda.



which said unto thee, Take up thy bed, and walk? And he that was 13  
 healed wist not who it was: for Jesus had conveyed himself away, a mul-  
 titude being in *that* place. Afterward Jesus findeth him in the temple, 14  
 and said unto him, Behold, thou art made whole: sin no more, lest a  
 worse thing come unto thee. The man departed, and told the Jews that 15  
 it was Jesus which had made him whole.

Christ vindicates the miracle, and asserts the dignity of his office. AND therefore did the Jews persecute Jesus, and sought 16  
 to slay him, because he had done these things on the sab-  
 bath-day. But Jesus answered them, My Father worketh 17  
 hitherto, and I work. Therefore the Jews sought the more to kill him, 18  
 because he not only had broken the sabbath, but said also, That God was  
 his Father, making himself equal with God. Then answered Jesus, and 19  
 said unto them, Verily, verily, I say unto you, The Son can do nothing of  
 himself, but what he seeth the Father do: for what things soever he  
 doeth, these also doeth the Son likewise. For the Father loveth the Son, 20  
 and sheweth him all things that himself doeth: and he will show him  
 greater works than these, that ye may marvel. For as the Father raiseth 21  
 up the dead, and quickeneth *them*; even so the Son quickeneth whom  
 he will. For the Father judgeth no man; but hath committed all judg- 22  
 ment unto the Son: that all *men* should honor the Son, even as they 23  
 honor the Father. He that honoreth not the Son, honoreth not the  
 Father which hath sent him. Verily, verily, I say unto you, He that 24  
 heareth my word, and believeth on him that sent me, hath everlasting life,  
 and shall not come into condemnation; but is passed from death unto  
 life. Verily, verily, I say unto you, The hour is coming, and now is, 25  
 when the dead shall hear the voice of the Son of God: and they that  
 hear shall live. For as the Father hath life in himself, so hath he given 26  
 to the Son to have life in himself; and hath given him authority to exe- 27  
 cute judgment also, because he is the Son of man. Marvel not at this: 28  
 for the hour is coming, in the which all that are in the graves shall hear  
 his voice, and shall come forth; they that have done good, unto the res- 29  
 urrection of life; and they that have done evil, unto the resurrection of  
 damnation. I can of mine own self do nothing: as I hear, I judge: and 30  
 my judgment is just; because I seek not mine own will, but the will of  
 the Father which hath sent me. If I bear witness of myself, my witness 31  
 is not true. There is another that beareth witness of me, and I know 32  
 that the witness which he witnesseth of me is true. Ye sent unto John, 33  
 and he bare witness unto the truth. But I receive not testimony from 34  
 man: but these things I say, that ye might be saved. He was a burning 35  
 and a shining light: and ye were willing for a season to rejoice in his  
 light. But I have greater witness than *that* of John: for the works which 36  
 the Father hath given me to finish, the same works that I do, bear wit-  
 ness of me, that the Father hath sent me. And the Father himself 37  
 which hath sent me, hath borne witness of me. Ye have neither heard  
 his voice at any time, nor seen his shape. And ye have not his word 38  
 abiding in you: for whom he hath sent, him ye believe not. Search the 39  
 scriptures; for in them ye think ye have eternal life: and they are they  
 which testify of me. And ye will not come to me, that ye might have 40  
 life. 'I receive not honor from men. 'But I know you, that ye have 41  
 not the love of God in you. I am come in my Father's name, and ye 43  
 receive me not: if another shall come in his own name, *him* ye will re-  
 ceive. How can ye believe, which receive honor one of another, and 44  
 seek not the honor that *cometh* from God only? Do not think that I will 45  
 accuse you to the Father: there is *one* that accuseth you, *even* Moses, in  
 whom ye trust. For had ye believed Moses, ye would have believed me: 46



for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

**AFTER** these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.

Five thousand miraculously fed: Matt. xiv. 13. Mark vi. 35. Luke ix. 12. **WHEN** Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat ? (And this he said to prove him : for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, ' There is a lad here, which hath five barley-loaves, and two small fishes : but what are they among so many ? ' And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes, as much as they would. When they were filled, he said to his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

Christ leaves the multitude, and prays alone. Then he walks on the sea to his disciples: Matt. xiv. 22. Mark vi. 45. **THEN** those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship : and they were afraid. But he saith unto them, It is I, be not afraid. Then they willingly received him into the ship : and immediately the ship was at the land whither they went.

He teaches in the synagogue at Capernaum. **THE** day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples had entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone :—howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks : when the people therefore saw that Jesus was not there, neither his disciples,—they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God ? Jesus answered and said unto them, This is the work of God, that ye be-

lieve on him whom he hath sent. They said therefore unto him, What 30  
 sign showest thou then, that we may see, and believe thee? what dost  
 thou work? Our fathers did eat manna in the desert; as it is written, 31  
 "He gave them bread from heaven to eat." Then Jesus said unto them, 32  
 Verily, verily, I say unto you, Moses gave you not that bread from  
 heaven; but my Father giveth you the true bread from heaven. For the 33  
 bread of God is he which cometh down from heaven, and giveth life unto  
 the world. Then said they unto him, Lord, evermore give us this bread. 34  
 And Jesus said unto them, I am the bread of life: he that cometh to me, 35  
 shall never hunger; and he that believeth on me, shall never thirst. But 36  
 I said unto you, That ye also have seen me, and believe not. All that the 37  
 Father giveth me, shall come to me; and him that cometh to me, I  
 will in no wise cast out. For I came down from heaven, not to do mine 38  
 own will, but the will of him that sent me. And this is the Father's 39  
 will which hath sent me, that of all which he hath given me, I should lose  
 nothing, but should raise it up again at the last day. And this is the 40  
 will of him that sent me, that every one which seeth the Son, and be-  
 lieveth on him, may have everlasting life: and I will raise him up at the  
 last day. The Jews then murmured at him, because he said, I am 41  
 the bread which came down from heaven. And they said, Is not this 42  
 Jesus, the son of Joseph, whose father and mother we know? how is it  
 then that he saith, I came down from heaven? Jesus therefore answered 43  
 and said unto them, Murmur not among yourselves. No man can come 44  
 to me, except the Father which hath sent me draw him: and I will raise  
 him up at the last day. It is written in the prophets, "And they shall 45  
 be all taught of God." Every man therefore that hath heard, and hath  
 learned of the Father, cometh unto me. Not that any man hath 46  
 seen the Father, save he which is of God, he hath seen the Father.  
 Verily, verily, I say unto you, He that believeth on me hath everlasting 47  
 life. 'I am that bread of life. 'Your fathers did eat manna in the wil- 48  
 derness, and are dead. This is the bread which cometh down from 50  
 heaven, that a man may eat thereof, and not die. I am the living bread 51  
 which came down from heaven: if any man eat of this bread, he shall  
 live for ever: and the bread that I will give is my flesh, which I will give  
 for the life of the world. The Jews therefore strove among them- 52  
 selves, saying, How can this man give us *his* flesh to eat? Then Jesus 53  
 said unto them, Verily, verily, I say unto you, Except ye eat the flesh of  
 the Son of man, and drink his blood, ye have no life in you. Whoso 54  
 eateth my flesh, and drinketh my blood, hath eternal life; and I will raise  
 him up at the last day. For my flesh is meat indeed, and my blood is 55  
 drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth 56  
 in me, and I in him. As the living Father hath sent me, and I live by 57  
 the Father: so he that eateth me, even he shall live by me. This is that 58  
 bread which came down from heaven; not as your fathers did eat manna,  
 and are dead: he that eateth of this bread shall live for ever.

THESE things said he in the synagogue, as he taught in Capernaum. 59  
 MANY therefore of his disciples, when they had heard *this*, said, This 60  
 is a hard saying; who can hear it? When Jesus knew in himself that 61  
 his disciples murmured at it, he said unto them, Doth this offend you?  
 What and if ye shall see the Son of man ascend up where he was be- 62  
 fore? It is the Spirit that quickeneth; the flesh profiteth nothing: the 63  
 words that I speak unto you, *they* are spirit, and *they* are life. But there 64  
 are some of you that believe not. For Jesus knew from the beginning  
 who they were that believed not, and who should betray him. And he 65  
 said, Therefore said I unto you, that no man can come unto me, except  
 it were given unto him of my Father. From that *time* many of his 66



disciples went back, and walked no more with him. Then said Jesus 67  
unto the twelve, Will ye also go away? Then Simon Peter answered 68  
him, Lord, to whom shall we go? thou hast the words of eternal life.  
And we believe, and are sure that thou art that Christ, the Son of the 69  
living God. Jesus answered them, Have not I chosen you twelve, and 70  
one of you is a devil? He spake of Judas Iscariot *the son of Simon*: for 71  
he it was that should betray him, being one of the twelve.

AFTER these things Jesus walked in Galilee: for he would not walk 7  
in Jewry, because the Jews sought to kill him.

Christ goes up to the  
feast of tabernacles.  
Matt. xix. 1. Mark  
x. 1.

**NOW** the Jews' feast of tabernacles was at hand. 2  
His brethren therefore said unto him, Depart hence, and 3  
go into Judea, that thy disciples also may see the works  
that thou doest. For *there is* no man *that* doeth any thing in secret, and 4  
he himself seeketh to be known openly. If thou do these things, show  
thyself to the world. (For neither did his brethren believe in him.) 5  
Then Jesus said unto them, My time is not yet come: but your time is 6  
always ready. The world cannot hate you; but me it hateth, because I 7  
testify of it, that the works thereof are evil. Go ye up unto this feast: 8  
I go not up yet unto this feast; for my time is not yet full come. When 9  
he had said these words unto them, he abode *still* in Galilee. But when 10  
his brethren were gone up, then went he also up unto the feast, not  
openly, but as it were in secret.

Agitation of the  
public mind in Jeru-  
salem respecting  
Christ.

**THEN** the Jews sought him at the feast, and said, 11  
Where is he? And there was much murmuring among 12  
the people concerning him: for some said, He is a good  
man: others said, Nay; but he deceiveth the people. Howbeit, no man 13  
spake openly of him, for fear of the Jews. Now, about the midst 14  
of the feast, Jesus went up into the temple and taught. And the Jews 15  
 marvelled, saying, How knoweth this man letters, having never learned?  
Jesus answered them, and said, My doctrine is not mine, but his that sent 16  
me. If any man will do his will, he shall know of the doctrine, whether 17  
it be of God, or *whether* I speak of myself. He that speaketh of himself, 18  
seeketh his own glory: but he that seeketh his glory that sent him, the  
same is true, and no unrighteousness is in him. Did not Moses give you 19  
the law, and yet none of you keepeth the law? Why go ye about to kill  
me? The people answered and said, Thou hast a devil: who goeth 20  
about to kill thee? Jesus answered and said unto them, I have done one 21  
work, and ye all marvel. Moses therefore gave unto you circumcision, 22  
(not because it is of Moses, but of the fathers;) and ye on the sabbath-  
day circumcise a man. If a man on the sabbath-day receive circumcision, 23  
that the law of Moses should not be broken; are ye angry at me, because  
I have made a man every whit whole on the sabbath-day? Judge not ac- 24  
cording to the appearance, but judge righteous judgment. Then said some 25  
of them of Jerusalem, Is not this he whom they seek to kill? But lo, he 26  
speaketh boldly, and they say nothing unto him. Do the rulers know  
indeed that this is the very Christ? Howbeit, we know this man, whence 27  
he is: but when Christ cometh, no man knoweth whence he is. Then 28  
cried Jesus in the temple, as he taught, saying, Ye both know me, and  
ye know whence I am: and I am not come of myself, but he that sent  
me is true, whom ye know not. But I know him; for I am from him, 29  
and he hath sent me. Then they sought to take him: but no man laid 30  
hands on him, because his hour was not yet come. And many of the 31  
people believed on him, and said, When Christ cometh, will he do more  
miracles than these which this *man* hath done? The Pharisees heard that 32  
the people murmured such things concerning him: and the Pharisees



and the chief priests sent officers to take him. Then said Jesus unto 33  
 them, Yet a little while am I with you, and *then* I go unto him that sent  
 me. Ye shall seek me, and shall not find *me*: and where I am, *thither* 34  
 ye cannot come. Then said the Jews among themselves, Whither will he 35  
 go, that we shall not find him? will he go unto the dispersed among the  
 Gentiles, and teach the Gentiles? What *manner of* saying is this that he 36  
 said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye  
 cannot come.

In the last day, that great *day* of the feast, Jesus stood and cried, say- 37  
 ing, If any man thirst, let him come unto me, and drink. He that be- 38  
 lieveth on me, as the scripture hath said, out of his belly shall flow rivers  
 of living water. (But this spake he of the Spirit, which they that believe 39  
 on him should receive, for the Holy Ghost was not yet *given*, because  
 that Jesus was not yet glorified.) Many of the people therefore, when 40  
 they heard this saying, said, Of a truth this is the Prophet. Others said, 41  
 This is the Christ. But some said, Shall Christ come out of Galilee?  
 Hath not the scripture said, That Christ cometh of the seed of David, 42  
 and out of the town of Bethlehem, where David was? So there was a 43  
 division among the people because of him. And some of them would 44  
 have taken him; but no man laid hands on him. Then came the officers 45  
 to the chief priests and Pharisees; and they said unto them, Why have  
 ye not brought him? The officers answered, Never man spake like this 46  
 man. 'Then answered them the Pharisees, Are ye also deceived? 'Have 47  
 any of the rulers, or of the Pharisees believed on him? But this people 49  
 who knoweth not the law are cursed. Nicodemus saith unto them, (he 50  
 that came to Jesus by night, being one of them,) Doth our law judge 51  
*any* man, before it hear him, and know what he doeth? They answered 52  
 and said unto him, Art thou also of Galilee? Search, and look; for out  
 of Galilee ariseth no prophet. And every man went unto his own house. 53  
 Jesus went unto the mount of Olives. 54

AND early in the morning he came again into the 2  
 temple, and all the people came unto him; and he sat  
 down and taught them. And the scribes and Phari- 3  
 sees brought unto him a woman taken in adultery; and when they had  
 set her in the midst, 'they say unto him, Master, this woman was taken 4  
 in adultery, in the very act. Now Moses in the law commanded us, that 5  
 such should be stoned: but what sayest thou? This they said, tempting 6  
 him, that they might have to accuse him. But Jesus stooped down, and  
 with *his* finger wrote on the ground, *as though he heard them not*. So 7  
 when they continued asking him, he lifted up himself, and said unto  
 them, He that is without sin among you, let him first cast a stone at her.  
 'And again he stooped down, and wrote on the ground. 'And they which 8, 9  
 heard *it*, being convicted by *their own* conscience, went out one by one,  
 beginning at the eldest, *even* unto the last: and Jesus was left alone,  
 and the woman standing in the midst. When Jesus had lifted up him- 10  
 self, and saw none but the woman, he said unto her, Woman, where are  
 those thine accusers? hath no man condemned thee? She said, No 11  
 man, Lord. And Jesus said unto her, Neither do I condemn thee: go,  
 and sin no more.

THEN spake Jesus again unto them, saying, I am the 12  
 light of the world: he that followeth me shall not walk  
 in darkness, but shall have the light of life. The Phari- 13  
 sees therefore said unto him, Thou bearest record of thyself; thy record  
 is not true. Jesus answered and said unto them, Though I bear record 14  
 of myself, *yet* my record is true: for I know whence I came, and whither  
 I go: but ye cannot tell whence I come, and whither I go. Ye judge 15

after the flesh, I judge no man. And yet if I judge, my judgment is true: 16  
for I am not alone, but I and the Father that sent me. It is also written 17  
in your law, "that the testimony of two men is true." I am one that 18  
bear witness of myself; and the Father that sent me, beareth witness of  
me. Then said they unto him, Where is thy Father? Jesus answered, 19  
Ye neither know me, nor my Father: if ye had known me, ye should  
have known my Father also. These words spake Jesus in the 20  
treasury, as he taught in the temple: and no man laid hands on him, for  
his hour was not yet come.

He declares the man- THEN said Jesus again unto them, I go my way, and ye 21  
ner of his death. shall seek me, and shall die in your sins: whither I go,  
ye cannot come. Then said the Jews, Will he kill himself? because he 22  
saith, Whither I go, ye cannot come. And he said unto them, Ye are 23  
from beneath; I am from above: ye are of this world; I am not of this  
world. I said therefore unto you, that ye shall die in your sins: for if 24  
ye believe not that I am *he*, ye shall die in your sins. Then said they 25  
unto him, Who art thou? And Jesus saith unto them, Even *the same*  
that I said unto you from the beginning. I have many things to say, and 26  
to judge of you: but he that sent me, is true; and I speak to the world  
those things which I have heard of him. They understood not that 27  
he spake to them of the Father. Then said Jesus unto them, When ye 28  
have lifted up the Son of man, then shall ye know that I am *he*, and *that*  
I do nothing of myself; but as my Father hath taught me, I speak these  
things. And he that sent me is with me: the Father hath not left me 29  
alone; for I do always those things that please him.

He promises liberty As he spake these words, many believed on him. 30  
from sin, by the Then said Jesus to those Jews which believed on him, If 31  
knowledge of the ye continue in my word, *then* are ye my disciples indeed;  
truth. 'and ye shall know the truth, and the truth shall make you free. ' They 32  
answered him, We be Abraham's seed, and were never in bondage to  
any man: how sayest thou, Ye shall be made free? Jesus answered 34  
them, Verily, verily, I say unto you, Whosoever committeth sin, is the  
servant of sin. And the servant abideth not in the house for ever, *but* 35  
the Son abideth ever. If the Son therefore shall make you free, ye shall 36  
be free indeed. I know that ye are Abraham's seed; but ye seek to kill 37  
me, because my word hath no place in you. I speak that which I have 38  
seen with my Father: and ye do that which ye have seen with your  
father. ' They answered and said unto him, Abraham is our father. Jesus 39  
saith unto them, If ye were Abraham's children, ye would do the works  
of Abraham. But now ye seek to kill me, a man that hath told you the 40  
truth, which I have heard of God: this did not Abraham. Ye do the 41  
deeds of your father. Then said they unto him, We be not born of for-  
nication; we have one Father, *even* God. Jesus said unto them, If God 42  
were your Father, ye would love me; for I proceeded forth and came  
from God; neither came I of myself, but he sent me. Why do ye not 43  
understand my speech? *even* because ye cannot hear my word. Ye are 44  
of *your* father the devil, and the lusts of your father ye will do: he was  
a murderer from the beginning, and abode not in the truth; because there  
is no truth in him. When he speaketh a lie, he speaketh of his own:  
for he is a liar, and the father of it. And because I tell *you* the truth, 45  
ye believe me not. ' Which of you convinceth me of sin? And if I say 46  
the truth, why do ye not believe me? He that is of God, heareth God's 47  
words; ye therefore hear *them* not, because ye are not of God. Then 48  
answered the Jews, and said unto him, Say we not well, that thou art a



Being reviled, he asserts his divine excellence, and is in danger of stoning. Samaritan, and hast a devil? Jesus answered, I have not 49  
 a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh 50  
 and judgeth. Verily, verily, I say unto you, If a man keep my saying, he 51  
 shall never see death. Then said the Jews unto him, Now we know that 52  
 thou hast a devil. Abraham is dead, and the prophets; and thou sayest,  
 If a man keep my saying, he shall never taste of death. Art thou greater 53  
 than our father Abraham, which is dead? and the prophets are dead:  
 whom makest thou thyself? Jesus answered, If I honor myself, my honor 54  
 is nothing: it is my Father that honoreth me, of whom ye say, that he is  
 your God. Yet ye have not known him; but I know him: and if I 55  
 should say, I know him not, I shall be a liar like unto you: but I know  
 him, and keep his saying. Your father Abraham rejoiced to see my day: 56  
 and he saw *it*, and was glad. Then said the Jews unto him, Thou art 57  
 not yet fifty years old, and hast thou seen Abraham? Jesus said unto 58  
 them, Verily, verily, I say unto you, Before Abraham was, I am. Then 59  
 took they up stones to cast at him: but Jesus hid himself, and went out  
 of the temple, going through the midst of them, and so passed by.

Christ restores a blind man to sight. AND as Jesus passed by, he saw a man which was 9  
 blind from *his* birth. And his disciples asked him, saying, 2  
 Master, who did sin, this man, or his parents, that he was born blind?  
 Jesus answered, Neither hath this man sinned, nor his parents: but that 3  
 the works of God should be made manifest in him. I must work the 4  
 works of him that sent me, while it is day: the night cometh, when no  
 man can work. As long as I am in the world, I am the light of the 5  
 world. When he had thus spoken, he spat on the ground, and made 6  
 clay of the spittle, and he anointed the eyes of the blind man with the  
 clay, 'and said unto him, Go, wash in the pool of Siloam, (which is, 7  
 by interpretation, Sent.) He went his way therefore, and washed, and  
 came seeing. The neighbors therefore, and they which before had 8  
 seen him that he was blind, said, Is not this he that sat and begged?  
 Some said, This is he: others said, He is like him: but he said, I am *he*. 9  
 'Therefore said they unto him, How were thine eyes opened?' He an- 10  
 swered and said, A man that is called Jesus, made clay, and anointed  
 mine eyes, and said unto me, Go to the pool of Siloam, and wash: and  
 I went and washed, and I received sight. Then said they unto him, 12  
 Where is he? He said, I know not.

The healed man brought before the Sanhedrin. THEY brought to the Pharisees him that aforetime was 13  
 blind. And it was the sabbath-day when Jesus made the 14  
 clay, and opened his eyes. Then again the Pharisees also 15  
 asked him how he had received his sight. He said unto them, He put  
 clay upon mine eyes, and I washed, and do see. Therefore said some of 16  
 the Pharisees, This man is not of God, because he keepeth not the sab-  
 bath-day. Others said, How can a man that is a sinner do such miracles?  
 And there was a division among them. 'They say unto the blind man 17  
 again, What sayest thou of him, that he hath opened thine eyes? He said,  
 He is a prophet. But the Jews did not believe concerning him, that he 18  
 had been blind, and received his sight, until they called the parents of  
 him that had received his sight. And they asked them, saying, Is this 19  
 your son, who ye say was born blind? How then doth he now see?  
 His parents answered them and said, We know that this is our son, and 20  
 that he was born blind: but by what means he now seeth, we know not; 21  
 or who hath opened his eyes, we know not: he is of age; ask him: he  
 shall speak for himself. These words spake his parents, because they 22  
 feared the Jews: for the Jews had agreed already, that if any man  
 did confess that he was Christ, he should be put out of the synagogue.



Therefore said his parents, He is of age; ask him. 'Then again 23  
 called they the man that was blind, and said unto him, Give God the  
 praise: we know that this man is a sinner. He answered and said, 25  
 Whether he be a sinner *or no*, I know not: one thing I know, that  
 whereas I was blind, now I see. Then said they to him again, What 26  
 did he to thee? how opened he thine eyes? He answered them, I have  
 told you already, and ye did not hear: wherefore would ye hear it 27  
 again? will ye also be his disciples? Then they reviled him, and said, 28  
 Thou art his disciple; but we are Moses' disciples. We know that God 29  
 spake unto Moses; *as for this fellow*, we know not from whence he  
 is. The man answered and said unto them, Why, herein is a marvel- 30  
 lous thing, that ye know not from whence he is, and *yet* he has opened  
 mine eyes. Now we know that God heareth not sinners: but if any man 31  
 be a worshipper of God, and doeth his will, him he heareth. Since the 32  
 world began was it not heard that any man opened the eyes of one that  
 was born blind. If this man were not of God, he could do nothing. 33  
 They answered and said unto him, Thou wast altogether born in sins, and 34  
 dost thou teach us? And they cast him out.

JESUS heard that they had cast him out: and when he had found him, 35  
 he said unto him, Dost thou believe on the Son of God? He answered 36  
 and said, Who is he, Lord, that I might believe on him? And Jesus said 37  
 unto him, Thou hast both seen him, and it is he that talketh with thee.  
 'And he said, Lord, I believe. And he worshipped him. 'And Jesus 38  
 said, For judgment I am come into this world; that they which see not  
 might see, and that they which see might be made blind.

Christ declares him-  
 self to be the true  
 Shepherd.

AND *some of the Pharisees* which were with him heard 40  
 these words, and said unto him, Are we blind also? Jesus 41  
 said unto them, If ye were blind, ye should have no sin:  
 but now ye say, We see; therefore your sin remaineth. Verily, verily, 10  
 I say unto you, He that entereth not by the door into the sheepfold, but  
 climbeth up some other way, the same is a thief and a robber. But he 2  
 that entereth in by the door, is the shepherd of the sheep. To him the 3  
 porter openeth; and the sheep hear his voice: and he calleth his own  
 sheep by name, and leadeth them out. And when he putteth forth his 4  
 own sheep, he goeth before them, and the sheep follow him: for they  
 know his voice. And a stranger will they not follow, but will flee from 5  
 him: for they know not the voice of strangers. This parable spake 6  
 Jesus unto them: but they understood not what things they were which  
 he spake unto them. Then said Jesus unto them, Verily, verily, I say 7  
 unto you, I am the door of the sheep. All that ever came before me are 8  
 thieves and robbers: but the sheep did not hear them. I am the door: 9  
 by me if any man enter in, he shall be saved, and shall go in and out,  
 and find pasture. The thief cometh not, but for to steal, and to kill, and 10  
 to destroy: I am come that they might have life, and that they might  
 have it more abundantly. I am the good shepherd: the good shepherd 11  
 giveth his life for the sheep. But he that is a hireling, and not the shep- 12  
 herd, whose own the sheep are not, seeth the wolf coming, and leaveth  
 the sheep, and fleeth; and the wolf catcheth them, and scattereth the  
 sheep. The hireling fleeth, because he is a hireling, and careth not for 13  
 the sheep. I am the good shepherd, and know my *sheep*, and am known 14  
 of mine. As the Father knoweth me, even so know I the Father: and 15  
 I lay down my life for the sheep. And other sheep I have, which are 16  
 not of this fold; them also I must bring, and they shall hear my voice;  
 and there shall be one fold, and one shepherd. Therefore doth my 17  
 Father love me, because I lay down my life, that I might take it again. 18  
 --No man taketh it from me, but I lay it down of myself. I have power

to lay it down, and I have power to take it again.—This commandment have I received of my Father.

Effects of Jesus's discourses.

THERE was a division therefore again among the Jews 19 for these sayings. And many of them said, He hath a 20 devil, and is mad; why hear ye him? Others said, These are not the 21 words of him that hath a devil. Can a devil open the eyes of the blind?

He publicly asserts his divinity.

AND it was at Jerusalem the feast of the dedication, 22 and it was winter. And Jesus walked in the temple in 23 Solomon's porch. Then came the Jews round about him, and said unto 24 him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: 25 the works that I do in my Father's name, they bear witness of me. But 26 ye believe not, because ye are not of my sheep, as I said unto you. My 27 sheep hear my voice, and I know them, and they follow me: and I give 28 unto them eternal life; and they shall never perish, neither shall any 29 pluck them out of my hand. My Father, which gave them me, is greater 30 than all; and none is able to pluck them out of my Father's hand. I and 31 my Father are one. Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my 33 Father; for which of those works do ye stone me? The Jews answered 34 him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered 35 them, Is it not written in your law, "I said, ye are gods?" If he called 36 them gods, unto whom the word of God came,—and the scripture cannot be broken—say ye of him whom the Father hath sanctified, and sent 37 into the world, Thou blasphemest; because I said, I am the Son of God? 'If I do not the works of my Father, believe me not. 'But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

The Jews opposing Christ, he retires beyond Jordan.

THEREFORE they sought again to take him; but he 39 escaped out of their hand, and went away again beyond 40 Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no 41 miracle; but all things that John spake of this man were true. And 42 many believed on him there.

Christ is informed of the sickness of Lazarus.

NOW a certain man was sick, named Lazarus, of 11 Bethany, the town of Mary and her sister Martha. (It 2 was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) There- 3 fore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, 4 but for the glory of God, that the Son of God might be glorified thereby. 'Now Jesus loved Martha, and her sister, and Lazarus. 'When he had 5,6 heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go 7 into Judea again. His disciples say unto him, Master, the Jews of late 8 sought to stone thee; and goest thou thither again? Jesus answered, 9 Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man 10 walk in the night, he stumbleth, because there is no light in him. These 11 things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his 12 disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 'Then said Jesus unto them plainly, Lazarus is dead; 'and I am glad 14 for your sakes that I was not there, to the intent ye may believe; never-



theless, let us go unto him. Then said Thomas, which is called Didymus, 16  
unto his fellow-disciples, Let us also go, that we may die with him.

The resurrection of  
Lazarus.

THEN when Jesus came, he found that he had *lain* in 17  
the grave four days already. (Now Bethany was nigh unto 18  
Jerusalem, about fifteen furlongs off.) And many of the Jews came to 19  
Martha and Mary, to comfort them concerning their brother. Then 20  
Martha, as soon as she heard that Jesus was coming, went and met him :  
but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if 21  
thou hadst been here, my brother had not died. But I know that even 22  
now whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith 23  
unto her, Thy brother shall rise again. Martha saith unto him, I know 24  
that he shall rise again in the resurrection at the last day. Jesus said 25  
unto her, I am the resurrection, and the life : he that believeth in me,  
though he were dead, yet shall he live : and whosoever liveth, and be- 26  
lieveth in me, shall never die. Believest thou this ? 'She saith unto him, 27  
Yea, Lord : I believe that thou art the Christ, the Son of God, which  
should come into the world. And when she had so said, she went 28  
her way, and called Mary her sister secretly, saying, The Master is  
come, and calleth for thee. As soon as she heard *that*, she arose quickly, 29  
and came unto him. Now Jesus was not yet come into the town, but 30  
was in that place where Martha met him. The Jews then which were 31  
with her in the house, and comforted her, when they saw Mary that she  
rose up hastily and went out, followed her, saying, She goeth unto the  
grave to weep there. Then when Mary was come where Jesus was, and 32  
saw him, she fell down at his feet, saying unto him, Lord, if thou hadst  
been here, my brother had not died. When Jesus therefore saw her 33  
weeping, and the Jews also weeping which came with her, he groaned  
in the spirit, and was troubled, 'and said, Where have ye laid him ? 34  
'They say unto him, Lord, come and see. 'Jesus wept. 'Then said the 35  
Jews, Behold how he loved him ! And some of them said, Could not this 37  
man, which opened the eyes of the blind, have caused that even this man  
should not have died ? Jesus therefore again groaning in himself, cometh 38  
to the grave. It was a cave, and a stone lay upon it. 'Jesus said, Take 39  
ye away the stone. Martha, the sister of him that was dead, saith unto  
him, Lord, by this time he stinketh : for he hath been *dead* four days.  
Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, 40  
thou shouldest see the glory of God ? Then they took away the stone 41  
from the *place* where the dead was laid. And Jesus lifted up *his* eyes,  
and said, 'Father, I thank thee that thou hast heard me : and I knew 42  
that thou hearest me always : but because of the people which stand by,  
I said *it*, that they may believe that thou hast sent me.' And when he 43  
thus had spoken, he cried with a loud voice, Lazarus, come forth ! And 44  
he that was dead came forth, bound hand and foot with grave-clothes :  
and his face was bound about with a napkin. Jesus saith unto them,  
Loose him, and let him go.

THEN many of the Jews which came to Mary, and had seen the things 45  
which Jesus did, believed on him. But some of them went their ways to 46  
the Pharisees, and told them what things Jesus had done.

The Sanhedrim re-  
solve to put Christ  
to death.

THEN gathered the chief priests and the Pharisees a 47  
council, and said, What do we ? for this man doeth many  
miracles. If we let him thus alone, all *men* will believe 48  
on him : and the Romans shall come, and take away both our place and  
nation. And one of them, *named* Caiaphas, being the high priest that 49  
same year, said unto them, Ye know nothing at all, 'nor consider that it 50  
is expedient for us, that one man should die for the people, and that the  
whole nation perish not. (And this spake he not of himself : but being 51



high priest that year, he prophesied that Jesus should die for that nation ;  
'and not for that nation only, but that also he should gather together in  
one the children of God that were scattered abroad.) Then from that  
day forth they took counsel together to put him to death.

He retires to Ephrata. JESUS therefore walked no more openly among the  
Jews ; but went thence unto a country near to the wilder-  
ness, into a city called Ephraim, and there continued with his disciples.  
And the Jews' passover was nigh at hand : and many went out of the  
country up to Jerusalem before the passover, to purify themselves.  
Then sought they for Jesus, and spake among themselves, as they stood  
in the temple, What think ye, that he will not come to the feast ? Now  
both the chief priests and the Pharisees had given a commandment, that, if  
any man knew where he were, he should show *it*, that they might take him.

Christ is anointed by Mary. Matt. xxvi. 6. Mark xiv. 3. THEN Jesus, ~~six~~ days before the passover, came to  
Bethany, where Lazarus was which had been dead, whom  
he raised from the dead. There they made him a supper :  
and Martha served : but Lazarus was one of them that sat at the table  
with him. Then took Mary a pound of ointment of spikenard, very  
costly, and anointed the feet of Jesus, and wiped his feet with her hair :  
and the house was filled with the odor of the ointment. Then saith one  
of his disciples, Judas Iscariot, Simon's *son*, which should betray him,  
'Why was not this ointment sold for three hundred pence, and given to  
the poor ? This he said, not that he cared for the poor ; but because he  
was a thief, and had the bag, and bare what was put therein. Then said  
Jesus, Let her alone : against the day of my burying hath she kept this.  
For the poor always ye have with you ; but me ye have not always.

MUCH people of the Jews therefore knew that he was there : and  
they came, not for Jesus' sake only, but that they might see Lazarus also,  
whom he had raised from the dead. But the chief priests consulted that  
they might put Lazarus also to death : because that by reason of him  
many of the Jews went away, and believed on Jesus.

Christ prepares to enter Jerusalem. Matt. xxi. 1. Mark xi. 1. Luke xix. 28. ON the next day, much people that were come to the  
feast, when they heard that Jesus was coming to Jerusa-  
lem, took branches of palm-trees, and went forth to  
meet him, and cried, 'Hosanna ! Blessed is the King of Israel that  
cometh in the name of the LORD !' And Jesus, when he had found a  
young ass, sat thereon ; as it is written, ' " Fear not, daughter of Sion :  
behold, thy King cometh, sitting on an ass's colt." ' These things under-  
stood not his disciples at the first : but when Jesus was glorified, then re-  
membered they that these things were written of him, and *that* they had  
done these things unto him.

The people therefore that was with  
him when he called Lazarus out of his grave, and raised him from the  
dead, bare record. For this cause the people also met him, for that they  
heard that he had done this miracle. The Pharisees therefore said  
among themselves, Perceive ye how ye prevail nothing ? behold, the  
world is gone after him.

While Christ is in Jerusalem, certain Greeks desire to see him. **AND** there were certain Greeks among them, that  
came up to worship at the feast. The same came there-  
fore to Philip, which was of Bethsaida of Galilee, and de-  
sired him, saying, Sir, we would see Jesus. Philip cometh and telleth  
Andrew : and again, Andrew and Philip tell Jesus. And Jesus answered  
them, saying, The hour is come, that the Son of man should be glorified.  
Verily, verily, I say unto you, Except a corn of wheat fall into the ground  
and die, it abideth alone : but if it die, it bringeth forth much fruit. He  
that loveth his life shall lose it ; and he that hateth his life in this world,

shall keep it unto life eternal. If any man serve me, let him follow me ; 26  
and where I am, there shall also my servant be : if any man serve me,  
him will *my* Father honor. Now is my soul troubled ; and what shall I 27  
say ? Father, save me from this hour : but for this cause came I unto  
this hour. ' Father, glorify thy name. Then came there a voice from 28  
heaven, *saying*, ' I have both glorified *it*, and will glorify *it* again.' The 29  
people therefore that stood by, and heard *it*, said that it thundered ; others  
said, An angel spake to him. Jesus answered and said, This voice came 30  
not because of me, but for your sakes. Now is the judgment of this 31  
world : now shall the prince of this world be cast out. And I, if I be 32  
lifted up from the earth, will draw all *men* unto me. (This he said, sig- 33  
nifying what death he should die.) The people answered him, We have 34  
heard out of the law that Christ abideth for ever : and how sayest thou,  
The Son of man must be lifted up ? Who is this Son of man ? ' Then 35  
Jesus said unto them, Yet a little while is the light with you. Walk  
while ye have the light, lest darkness come upon you : for he that walk-  
eth in darkness knoweth not whither he goeth. While ye have light, be- 36  
lieve in the light, that ye may be the children of light. These things  
spake Jesus, and departed, and did hide himself from them.

A reflection on the unbelief of the Jews. BUT though he had done so many miracles before them, 37  
yet they believed not on him : that the saying of Esaias 38  
the prophet might be fulfilled, which he spake, " LORD, who hath be-  
lieved our report ? and to whom hath the arm of the Lord been revealed ?"  
' Therefore they could not believe, because that Esaias said again, " He 39  
hath blinded their eyes, and hardened their heart ; that they should not  
see with *their* eyes, nor understand with *their* heart, and be converted,  
and I should heal them." ' These things said Esaias, when he saw his 41  
glory, and spake of him. Nevertheless, among the chief rulers also many 42  
believed on him ; but because of the Pharisees they did not confess *him*,  
lest they should be put out of the synagogue : for they loved the praise 43  
of men more than the praise of God.

Christ again declares the object of his mission. JESUS cried, and said, He that believeth on me, believeth 44  
not on me, but on him that sent me : and he that seeth 45  
me, seeth him that sent me. I am come a light into the 46  
world, that whosoever believeth on me should not abide in darkness. And 47  
if any man hear my words, and believe not, I judge him not : for I came  
not to judge the world, but to save the world. He that rejecteth me, 48  
and receiveth not my words, hath one that judgeth him : the word that I  
have spoken, the same shall judge him in the last day. For I have not 49  
spoken of myself ; but the Father which sent me, he gave me a com-  
mandment, what I should say, and what I should speak. And I know 50  
that this commandment is life everlasting : whatsoever I speak therefore,  
even as the Father said unto me, so I speak.

Christ partakes of the last passover. Matt. xxvi. 20. Mark xiv. 17. Luke xxii. 14. NOW before the feast of the passover, when Jesus knew 13  
that his hour was come that he should depart out of this  
world unto the Father, having loved his own which were  
in the world, he loved them unto the end.

He reproves the ambition of his disciples, and washes their feet. AND supper being ended, (the devil having now put into 2  
the heart of Judas Iscariot, Simon's *son*, to betray him,) 3  
Jesus knowing that the Father had given all things into 4  
his hands, and that he was come from God, and went to God ; he riseth 5  
from supper, and laid aside his garments ; and took a towel, and girded 6  
himself. After that, he poureth water into a bason, and began to wash 7  
the disciples' feet, and to wipe *them* with the towel wherewith he was  
girded. Then cometh he to Simon Peter : and Peter saith unto him, Lord,  
dost thou wash my feet ? Jesus answered and said unto him, What I 7



do thou knowest not now; but thou shalt know hereafter. Peter saith 8  
unto him, Thou shalt never wash my feet. Jesus answered him, If I wash  
thee not, thou hast no part with me. Simon Peter saith unto him, Lord, 9  
not my feet only, but also *my* hands and *my* head. Jesus saith to him, 10  
He that is washed needeth not save to wash *his* feet, but is clean every  
whit: and ye are clean, but not all. For he knew who should betray 11  
him: therefore said he, Ye are not all clean. So after he had washed 12  
their feet, and had taken his garments, and was set down again, he said  
unto them, Know ye what I have done to you? Ye call me Master, and 13  
Lord: and ye say well; for so I am. If I then, *your* Lord and Master, 14  
have washed your feet; ye also ought to wash one another's feet. For I 15  
have given you an example, that ye should do as I have done to you.  
Verily, verily, I say unto you, The servant is not greater than his lord; 16  
neither he that is sent greater than ~~he~~ that sent him. If ye know these 17  
things, happy are ye if ye do them. I speak not of you all; I know whom 18  
I have chosen; but that the scripture may be fulfilled, "He that eateth  
bread with me, has lifted up his heel against me." Now I tell you be- 19  
fore it come, that when it is come to pass, ye may believe that I am *he*.  
Verily, verily, I say unto you, He that receiveth <sup>if ye</sup> ~~me~~ soever I send, re- 20  
ceiveth me; and he that receiveth me, receiveth ~~him~~ that sent me.

Sitting at the Pass-  
over, Christ speaks  
of his betrayer.  
Matt. xxvi. 21. Mark  
xiv. 17. Luke xxii.  
21. WHEN Jesus had thus said, he was troubled in spirit, 21  
and testified, and said, Verily, verily, I say unto you, That  
one of you shall betray me. Then the disciples looked 22  
one on another, doubting of whom he spake. Now there 23  
was leaning on Jesus' bosom, one of his disciples, whom  
Jesus loved. Simon Peter therefore beckoned to him, that he should ask 24  
who it should be of whom he spake. He then, lying on Jesus' breast, 25  
saith unto him, Lord, who is it? Jesus answered, He it is to whom I 26  
shall give a sop, when I have dipped *it*. And when he had dipped the  
sop, he gave *it* to Judas Iscariot, *the son of Simon*. And after the sop 27  
Satan entered into him. Then said Jesus unto him, That thou doest, do  
quickly. Now no man at the table knew for what intent he spake this 28  
unto him. For some of *them* thought, because Judas had the bag, that 29  
Jesus had said unto him, Buy *those things* that we have need of against  
the feast; or, that he should give something to the poor. He then, hav- 30  
ing received the sop, went immediately out: and it was night.

Judas having gone  
out to betray Christ,  
Christ predicts Peter's  
denial of him, and  
the danger of the  
rest. Luke xx. 28. THEREFORE, when he was gone out, Jesus said, Now 31  
is the Son of man glorified, and God is glorified in him.  
If God be glorified in him, God shall also glorify him in 32  
himself, and shall straightway glorify him. Little chil- 33  
dren, yet a little while I am with you. Ye shall seek me;  
and, as I said unto the Jews. Whither I go, ye cannot come, so now I  
say to you. A new commandment I give unto you, That ye love one 34  
another; as I have loved you, that ye also love one another. By this 35  
shall all *men* know that ye are my disciples, if ye have love one to  
another. Simon Peter said unto him, Lord, whither goest thou? 36  
Jesus answered him, Whither I go, thou canst not follow me now; but  
thou shalt follow me afterward. Peter said unto him, Lord, why cannot 37  
I follow thee now? I will lay down my life for thy sake. Jesus an- 38  
swered him, Wilt thou lay down thy life for my sake? Verily, verily, I  
say unto thee, The cock shall not crow, till thou hast denied me thrice.

Christ consoles  
them on his ap-  
proaching death. LET not your heart be troubled: ye believe in God, 14  
believe also in me. In my Father's house are many man- 2  
sions: if *it were* not so, I would have told you. I go to  
prepare a place for you. And if I go and prepare a place for you, I will 3  
come again and receive you unto myself; that where I am, *there* ye may



be also. ' And whither I go ye know, and the way ye know. ' Thomas 5  
 saith unto him, Lord, we know not whither thou goest; and how can we  
 know the way? Jesus saith unto him, I am the way, and the truth, and 6  
 the life: no man cometh unto the Father, but by me. If ye had known 7  
 me, ye should have known my Father also: and from henceforth ye know  
 him, and have seen him. Philip saith unto him, Lord, show us the 8  
 Father, and it sufficeth us. Jesus saith unto him, Have I been so long 9  
 time with you, and yet hast thou not known me, Philip? he that hath  
 seen me, hath seen the Father; and how sayest thou *then*, Show us the  
 Father? Believest thou not that I am in the Father, and the Father in 10  
 me? the words that I speak unto you, I speak not of myself; but the  
 Father, that dwelleth in me, he doeth the works. Believe me that I *am* 11  
 in the Father, and the Father in me: or else believe me for the very  
 works' sake. Verily, verily, I say unto you, He that believeth on me, 12  
 the works that I do shall he do also; and greater *works* than these shall  
 he do; because I go unto my Father. And whatsoever ye shall ask in 13  
 my name, that will I do, that the Father may be glorified in the Son. If 14  
 ye shall ask any thing in my name, I will do *it*. If ye love me, keep my 15  
 commandments: <sup>asked,</sup> I pray the Father, and he shall give you another 16  
 Comforter, that he <sup>abide</sup> abide with you for ever; *even* the Spirit of 17  
 truth; whom the world cannot receive, because it seeth him not, neither  
 knoweth him: but ye know him; for he dwelleth with you, and shall be  
 in you. ' I will not leave you comfortless: I will come to you. ' Yet a 18  
 little while, and the world seeth me no more, but ye see me: because I  
 live, ye shall live also. At that day ye shall know that I *am* in my 20  
 Father, and ye in me, and I in you. He that hath my commandments, 21  
 and keepeth them, he it is that loveth me: and he that loveth me, shall  
 be loved of my Father, and I will love him, and will manifest myself to  
 him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou 22  
 wilt manifest thyself unto us, and not unto the world? Jesus answered 23  
 and said unto him, If a man love me, he will keep my words: and my  
 Father will love him, and we will come unto him, and make our abode  
 with him. He that loveth me not, keepeth not my sayings: and the word 24  
 which ye hear is not mine, but the Father's which sent me. These things 25  
 have I spoken unto you, being *yet* present with you. But the Com- 26  
 forter, *which is* the Holy Ghost, whom the Father will send in my name,  
 he shall teach you all things, and bring all things to your remembrance,  
 whatsoever I have said unto you. Peace I leave with you, my peace I 27  
 give unto you: not as the world giveth, give I unto you. Let not your  
 heart be troubled, neither let it be afraid. Ye have heard how I said unto 28  
 you, I go away, and come *again* unto you. If ye loved me ye would re-  
 joice, because I said, I go unto the Father: for my Father is greater than 29  
 I. And now I have told you before it come to pass, that when it is come 30  
 to pass, ye might believe. Hereafter I will not talk much with you: 31  
 for the prince of this world cometh, and hath nothing in me. But that  
 the world may know that I love the Father; and as the Father gave me  
 commandment, even so I do. Arise, let us go hence.

Christ declares him-  
 self to be the true  
 vine, &c.

I AM the true vine, and my Father is the husbandman. 15  
 Every branch in me that beareth not fruit, he taketh away; 2  
 and every *branch* that beareth fruit, he purgeth it, that it  
 may bring forth more fruit. Now ye are clean through the word which I 3  
 have spoken unto you. ' Abide in me, and I in you. As the branch can-  
 not bear fruit of itself, except it abide in the vine; no more can ye, ex- 4  
 cept ye abide in me. I am the vine, ye *are* the branches: He that 5  
 abideth in me, and I in him, the same bringeth forth much fruit: for  
 without me ye can do nothing. If a man abide not in me, he is cast forth 6

as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

He exhorts the Apostles to mutual love, and to prepare for persecution. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's

commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, That ye love one another. If the world hate you, ye know that it hated me before *it* hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, "They hated me without a cause."

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall

He promises the gift of the Holy Spirit. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I

have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall



glorify me: for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, That he shall take of mine, and shall show *it* unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world.

THESE words spake Jesus, and lifted up his eyes to Christ prays for the Apostles, and for all heaven, and said, Father, the hour is come; glorify thy his disciples.

Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine



own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: 12 those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come 13 I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world 14 hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, 15 but that thou shouldest keep them from the evil. They are not of the 16 world, even as I am not of the world. Sanctify them through thy truth: 17 thy word is truth. As thou hast sent me into the world, even so have I 18 also sent them into the world. And for their sakes I sanctify myself, 19 that they also might be sanctified through the truth. Neither pray I for 20 these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in 21 thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given 22 them; that they may be one, even as we are one; ' (I in them, and thou 23 in me,) that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where 24 I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, 25 the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, 26 and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

**WHEN** Jesus had spoken these words, he went forth **18** with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And 2 Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received 3 a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, 4 knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? ' They answered him, Jesus of Nazareth. Jesus 5 saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went 6 backward, and fell to the ground. Then asked he them again, Whom 7 seek ye? And they said, Jesus of Nazareth. Jesus answered, I have 8 told you that I am he. If therefore ye seek me, let these go their way: ' (that the saying might be fulfilled which he spake, Of them which thou 9 gavest me, have I lost none.) Then Simon Peter, having a sword, 10 drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up 11 thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

**THEN** the band, and the captain, and officers of 12 the Jews, took Jesus and bound him, ' and led him away 13 to Annas first, (for he was father-in-law to Caiaphas, which was the high priest that same year-) Now Caiaphas 14 was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter 15 followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus, into the palace of the high

priest. ' But Peter stood at the door without. Then went out that other 16  
disciple which was known unto the high priest, and spake unto her that  
kept the door, and brought in Peter. Then saith the damsel that kept 17  
the door unto Peter, Art not thou also *one* of this man's disciples? He  
saith, I am not. And the servants and officers stood there, who had 18  
made a fire of coals: (for it was cold:) and they warmed themselves:  
and Peter stood with them, and warmed himself. The high priest then 19  
asked Jesus of his disciples, and of his doctrine. Jesus answered him, I 20  
spake openly to the world; I ever taught in the synagogue, and in the  
temple, whither the Jews always resort; and in secret have I said  
nothing. Why askest thou me? Ask them which heard me, what I 21  
have said unto them: behold, they know what I said. And when he had 22  
thus spoken, one of the officers which stood by, struck Jesus with the  
palm of his hand, saying, Answerest thou the high priest so? Jesus an- 23  
swered him, If I have spoken evil, bear witness of the evil: but if well,  
why smitest thou me? (Now Annas had sent him bound unto Caiaphas 24  
the high priest.) And Simon Peter stood and warmed himself. 25  
They said therefore unto him, Art not thou also *one* of his disciples? He  
denied *it*, and said, I am not. One of the servants of the high priest 26  
(being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in  
the garden with him? Peter then denied again: and immediately the 27  
cock crew.

THEN led they Jesus from Caiaphas unto the hall of 28  
judgment: and it was early; and they themselves went not  
into the judgment-hall, lest they should be defiled; but that 29  
they might eat the passover. Pilate then went out unto  
them, and said, What accusation bring ye against this man? 30  
They answered and said unto him, If he were not a malefac-  
tor, we would not have delivered him up unto thee. Then said Pilate 31  
unto them, Take ye him and judge him according to your law. The  
Jews therefore said unto him, It is not lawful for us to put any man to  
death: that the saying of Jesus might be fulfilled, which he spake, signi- 32  
fying what death he should die. Then Pilate entered into the judg- 33  
ment-hall again, and called Jesus, and said unto him, Art thou the King  
of the Jews? Jesus answered him, Sayest thou this thing of thyself, or 34  
did others tell it thee of me? Pilate answered, Am I a Jew? Thine own 35  
nation, and the chief priests, have delivered thee unto me. What hast  
thou done? ' Jesus answered, My kingdom is not of this world: if my 36  
kingdom were of this world, then would my servants fight, that I should  
not be delivered to the Jews: but now is my kingdom not from hence.  
Pilate therefore said unto him, Art thou a king then? Jesus answered, 37  
Thou sayest that I am a king. To this end was I born, and for this cause  
came I into the world, that I should bear witness unto the truth. Every 38  
one that is of the truth, heareth my voice. Pilate saith unto him, What  
is truth? And when he had said this, he went out again unto the Jews, 39  
and saith unto them, I find in him no fault *at all*. But ye have a custom  
that I should release unto you one at the passover: will ye, therefore,  
that I release unto you the King of the Jews? Then cried they all again, 40  
saying, Not this man, but Barabbas. Now Barabbas was a robber.  
' Then Pilate therefore took Jesus, and scourged *him*. ' And the soldiers 19  
platted a crown of thorns, and put *it* on his head, and they put on him a  
purple robe, ' and said, Hail, King of the Jews! and they smote him with 3  
their hands. Pilate therefore went forth again, and saith unto them, 4  
Behold, I bring him forth to you, that ye may know that I find no fault  
in him. (Then came Jesus forth, wearing the crown of thorns, and the 5  
purple robe.) And *Pilate* saith unto them, Behold the man! When the 6



chief priests therefore and officers saw him, they cried out, saying, Crucify *him!* crucify *him!* Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him!* away with *him!* crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led *him* away.

Christ is crucified.

Matt. xxvii. 32.

Mark xv. 21. Luke

xxiii. 26.

**AND** he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put *it* on the cross. And the writing was, 'JESUS OF NAZARETH, THE KING OF THE JEWS.' This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part: and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith, "They parted my raiment among them, and for my vesture they did cast lots." These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, "I thirst." Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

Christ's death, and

the attendant cir-

cumstances. Matt.

xxvii. 50. Mark xv.

37. Luke xxiii. 44.

**WHEN** Jesus therefore had received the vinegar, he said, It is finished! and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of



the other which was crucified with him. But when they came to Jesus, 33 and saw that he was dead already, they brake not his legs. But one of 34 the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw *it*, bare record, and his record 35 is true : and he knoweth that he saith true, that ye might believe. For 36 these things were done, that the scriptures should be fulfilled, "A bone of him shall not be broken." And again another scripture saith, "They 37 shall look on him whom they pierced."

Christ is buried.  
Matt. xxvii. 57.  
Mark xv. 42. Luke  
xxiii. 50.

AND after this, Joseph of Arimathea (being a disciple 38 of Jesus, but secretly for fear of the Jews) besought Pilate, that he might take away the body of Jesus. And Pilate gave *him* leave. He came therefore and took the body of Jesus. 39 there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about a hundred pounds *weight*. Then took they the body of Jesus, and wound it in linen clothes with the 40 spices, as the manner of the Jews is to bury. Now in the place where 41 he was crucified, there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, be- 42 cause of the Jews' preparation-day ; for the sepulchre was nigh at hand.

Various incidents  
connected with the  
resurrection of  
Christ. Matt. xxviii.  
1. Mark xvi. 1. Luke  
xxiii. 55.

THE first day of the week cometh Mary Magdalene 20 early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she run- 2 neth, and cometh to Simon Peter, and to the other disc- 3iples whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and 3 came to the sepulchre. So they ran both together : and the other disc- 4iple did outrun Peter, and came first to the sepulchre. And he stooping 5 down, *and looking in*, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, 6 and seeth the linen clothes lie ; and the napkin that was about his head, 7 not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, 8 and he saw, and believed. For as yet they knew not the scripture, that 9 he must rise again from the dead. Then the disciples went away again 10 unto their own home. But Mary stood without at the sepulchre, weep- 11 ing ; and as she wept she stooped down *and looked* into the sepulchre, 12 and seeth two angels in white, sitting, the one at the head, and the other 13 at the feet, where the body of Jesus had lain. And they say unto her, 14 Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And 15 when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why 16 weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary ! 17 She turned herself, and saith unto him, Rabboni ! which is to say, Master. Jesus saith unto her, Touch me not : for I am not yet ascended to my 18 Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene 19 came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Christ appears to the  
assembled Apostles.  
Luke xxiv. 36.

THEN the same day at evening, being the first day of 19 the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he 20

had so said, he showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, 21 Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, 22 Receive ye the Holy Ghost. Whose soever sins ye remit, they are re- 23 mitted unto them; *and* whose soever *sins* ye retain, they are retained.

He again appears, Thomas being present. But Thomas, one of the twelve, called Didymus, was 24 therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were 26 within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to 27 Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. 'And Thomas answered and said unto him, My Lord and my God. 'Jesus 28 saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

AND many other signs truly did Jesus in the presence of his disciples, 30 which are not written in this book. But these are written, that ye might 31 believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Christ appears at the sea of Tiberias. AFTER these things Jesus showed himself again to the 21 disciples at the sea of Tiberias: and on this wise showed he *himself*. There were together Simon Peter, and Thomas called 2 Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a 3 fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but 4 the disciples knew not that it was Jesus. Then Jesus saith unto them, 5 Children, have ye any meat? They answered him, No. And he said 6 unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the mul- 7 titude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, for he was naked, and did cast himself into the sea. And the other disciples came in a little ship (for 8 they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw 9 a fire of coals there, and fish laid thereon, and bread. And Jesus saith 10 unto them, Bring of the fish which ye have now caught. Simon Peter 11 went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. 'Jesus saith unto them, Come *and* dine. And none of the disciples durst 12 ask him, Who art thou? knowing that it was the Lord. Jesus then 13 cometh, and taketh bread, and giveth them, and fish likewise. This is 14 now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

He re-appoints Peter to his office; and predicts his death. So when they had dined, Jesus saith to Simon Peter, 15 Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second 16 time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my



sheep. He saith unto him the third time, Simon, *son of Jonas*, lovest thou 17 me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 'Verily, 18 verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldst not. This spake he, signifying by what death he should 19 glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved, 20 following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, 21 and what *shall* this man *do*? Jesus saith unto him, If I will that he tarry 22 till I come, what *is that* to thee? Follow thou me. Then went this 23 saying abroad among the brethren, that that disciple should not die: yet Jesus said not to him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

John's conclusion. THIS is the disciple which testifieth of these things, and 24 wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, 25 if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

## THE ACTS OF THE APOSTLES.

**THE** former treatise have I made, O Theophilus, of 1  
Christ, after his res- all that Jesus began both to do and teach, until the day 2  
urrection, instructs his Apostles, promises the Holy Spirit, and visibly ascends to heaven.  
Ghost had given commandments unto the Apostles whom 3  
he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, 4  
and speaking of the things pertaining to the kingdom of God: and being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, 'which,' 5  
*saith he*, 'ye have heard of me: for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.' When 6  
they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto 7  
them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the 8  
Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while 9  
they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, 10  
behold, two men stood by them in white apparel; which also said, Ye 11  
men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.



The Apostles, assembled together at Jerusalem, are addressed by Peter, and Matthias chosen in the place of Judas Iscariot.
 THEN returned they unto Jerusalem, from the mount 12  
 called Olivet, which is from Jerusalem a sabbath-day's 13  
 journey. And when they were come in, they went up into 14  
 an upper room, where abode both Peter, and James, and 15  
 John, and Andrew, Philip, and Thomas, Bartholomew, and 16  
 Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the*  
*brother* of James. These all continued with one accord in prayer and 17  
 supplication, with the women, and Mary the mother of Jesus, and with 18  
 his brethren. And in those days Peter stood up in the midst of the dis- 19  
 ciples, and said, (the number of the names together were about a hundred 20  
 and twenty,) 'Men *and* brethren, this scripture must needs have been ful- 21  
 filled, which the Holy Ghost by the mouth of David spake before con- 22  
 cerning Judas, which was guide to them that took Jesus. For he was 23  
 numbered with us, and had obtained part of this ministry.'—(Now this 24  
 man purchased a field with the reward of iniquity; and falling headlong, 25  
 he burst asunder in the midst, and all his bowels gushed out: and it was 26  
 known unto all the dwellers at Jerusalem; insomuch as that field is called 27  
 in their proper tongue, Aceldama, that is to say, The field of blood.)—  
 'For it is written in the book of Psalms, "Let his habitation be desolate, 28  
 and let no man dwell therein:" and, "His bishopric let another take."  
 Wherefore of these men which have companied with us, all the time that 29  
 the Lord Jesus went in and out among us, 'beginning from the baptism 30  
 of John, unto that same day that he was taken up from us, must one be 31  
 ordained to be a witness with us of his resurrection.' And they ap- 32  
 pointed two, Joseph called Barsabas, who was surnamed Justus, and 33  
 Matthias. And they prayed, and said, Thou, Lord, which knowest the 34  
 hearts of all *men*, show whether of these two thou hast chosen, 'that he 35  
 may take part of this ministry and apostleship, from which Judas by 36  
 transgression fell, that he might go to his own place. And they gave forth 37  
 their lots; and the lot fell upon Matthias; and he was numbered with 38  
 the eleven Apostles.

On the day of Pentecost, the promised Spirit descends upon the Apostles.
 AND when the day of Pentecost was fully come, they 2  
 were all with one accord in one place. And suddenly 2  
 there came a sound from heaven, as of a rushing mighty 3  
 wind, and it filled all the house where they were sitting. And there ap- 3  
 peared unto them cloven tongues like as of fire, and it sat upon each of 4  
 them, 'and they were all filled with the Holy Ghost, and began to speak 4  
 with other tongues, as the Spirit gave them utterance. And there 5  
 were dwelling at Jerusalem Jews, devout men, out of every nation under 5  
 heaven. Now when this was noised abroad, the multitude came together, 6  
 and were confounded, because that every man heard them speak in his 6  
 own language. And they were all amazed, and marvelled, saying one to 7  
 another, Behold, are not all these which speak, Galileans? And how 8  
 hear we every man in our own tongue, wherein we were born?—Par- 9  
 thians, and Medes, and Elamites, and the dwellers in Mesopotamia, and 10  
 in Judea, and Cappadocia, in Pontus, and Asia, 'Phrygia, and Pamphy- 10  
 lia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of 11  
 Rome, Jews and proselytes, 'Cretes and Arabians,—we do hear them 11  
 speak in our tongues, the wonderful works of God. And they were all 12  
 amazed, and were in doubt, saying one to another, What meaneth this? 13  
 Others, mocking, said, These men are full of new wine. 13

Peter addresses the multitude.
 BUT Peter, standing up with the eleven, lifted up his 14  
 voice, and said unto them, Ye men of Judea, and all ye 15  
 that dwell at Jerusalem, be this known unto you, and hearken to my 16  
 words: for these are not drunken, as ye suppose, seeing it is *but* the 15  
 third hour of the day. But this is that which was spoken by the prophet 16

Joel, "And it shall come to pass in the last days, saith God, I will pour 17  
out of my Spirit upon all flesh : and your sons and your daughters shall  
prophecy, and your young men shall see visions, and your old men shall  
dream dreams : and on my servants, and on my hand-maidens, I will pour 18  
out in those days of my Spirit ; and they shall prophecy : and I will show 19  
wonders in heaven above, and signs in the earth beneath ; blood, and fire,  
and vapor of smoke : the sun shall be turned into darkness, and the moon 20  
into blood, before that great and notable day of the Lord come. And 21  
it shall come to pass, *that* whosoever shall call on the name of the Lord,  
shall be saved."

Ye men of Israel, hear these words ; Jesus of 22  
Nazareth, a man approved of God among you by miracles, and wonders,  
and signs, (which God did by him in the midst of you, as ye yourselves  
also know,) ' him, being delivered by the determinate counsel and fore- 23  
knowledge of God, ye have taken, and by wicked hands have crucified  
and slain : whom God hath raised up, having loosed the pains of death ; 24  
because it was not possible that he should be holden of it. For David 25  
speaketh concerning him, "I foresaw the Lord always before my face ;  
for he is on my right hand, that I should not be moved : therefore did my 26  
heart rejoice, and my tongue was glad ; moreover also, my flesh shall  
rest in hope : because thou wilt not leave my soul in hell, neither wilt 27  
thou suffer thy Holy One to see corruption. Thou hast made known to 28  
me the ways of life ; thou shalt make me full of joy with thy counte-  
nance." Men *and* brethren, let me freely speak unto you of the patriarch 29  
David, that he is both dead and buried, and his sepulchre is with us unto  
this day. Therefore being a prophet, and knowing that God had sworn 30  
with an oath to him, that of the fruit of his loins, according to the flesh,  
he would raise up Christ to sit on his throne ; he seeing this before, 31  
spake of the resurrection of Christ, that his soul was not left in hell,  
neither his flesh did see corruption. This Jesus hath God raised up, 32  
whereof we all are witnesses. Therefore being by the right hand of God 33  
exalted, and having received of the Father the promise of the Holy Ghost,  
he hath shed forth this, which ye now see and hear. For David is not 34  
ascended into the heavens, but he saith himself, "The LORD said unto  
my LORD, Sit thou on my right hand, ' until I make thy foes thy footstool." 35  
Therefore let all the house of Israel know assuredly, that God hath made 36  
that same Jesus whom ye have crucified, both Lord and Christ.

About three thou- Now when they heard *this*, they were pricked in their 37  
sand converted. heart, and said unto Peter and to the rest of the Apostles,  
Men *and* brethren, what shall we do ? Then Peter said unto them, Re- 38  
pent, and be baptized every one of you in the name of Jesus Christ, for  
the remission of sins, and ye shall receive the gift of the Holy Ghost.  
For the promise is unto you, and to your children, and to all that are 39  
afar off, *even* as many as the LORD our God shall call. And with many 40  
other words did he testify and exhort, saying, Save yourselves from this  
untoward generation. Then they that gladly received his word, 41  
were baptized : and the same day there were added *unto them* about three  
thousand souls. And they continued stedfastly in the Apostles' doctrine 42  
and fellowship, and in breaking of bread, and in prayers.

The state of the AND fear came upon every soul : and many wonders 43  
Church at Jerusalem and signs were done by the Apostles. And all that be- 44  
lieved were together, and had all things common ; and sold their pos- 45  
sessions and goods, and parted them to all *men*, as every man had need.  
And they, continuing daily with one accord in the temple, and breaking 46  
bread from house to house, did eat their meat with gladness and single-  
ness of heart, ' praising God, and having favor with all the people. And 47  
the Lord added to the church daily such as should be saved.



Peter miraculously cures a lame man. Now Peter and John went up together into the temple, **3**  
 at the hour of prayer, *being* the ninth *hour*. And a cer- **2**  
 tain man lame from his mother's womb was carried, whom they laid daily  
 at the gate of the temple which is called Beautiful, to ask alms of them  
 that entered into the temple; who, seeing Peter and John about to go into **3**  
 the temple, asked an alms. And Peter fastening his eyes upon him with **4**  
 John, said, Look on us. And he gave heed unto them, expecting to re- **5**  
 ceive something of them. Then Peter said, Silver and gold have I **6**  
 none; but such as I have give I thee: In the name of Jesus Christ of  
 Nazareth, rise up and walk. And he took him by the right hand, and **7**  
 lifted *him* up: and immediately his feet and ancle-bones received strength.  
 And he, leaping up, stood, and walked, and entered with them into the **8**  
 temple, walking, and leaping, and praising God. And all the people **9**  
 saw him walking and praising God: and they knew that it was he which **10**  
 sat for alms at the Beautiful gate of the temple: and they were filled  
 with wonder and amazement at that which had happened unto him.

The people running together, Peter ex- AND as the lame man which was healed held Peter and **11**  
 horts them to believe in Christ. John, all the people ran together unto them in the porch  
 that is called Solomon's, greatly wondering. And when **12**  
 Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel  
 ye at this? or why look ye so earnestly on us, as though by our own  
 power or holiness we had made this man to walk? The God of Abra- **13**  
 ham, and of Isaac, and of Jacob, the God of our fathers, hath glorified  
 his Son Jesus; whom ye delivered up, and denied him in the presence  
 of Pilate, when he was determined to let *him* go. But ye denied the **14**  
 Holy One, and the Just, and desired a murderer to be granted unto you;  
 and killed the Prince of life, whom God hath raised from the dead; **15**  
 whereof we are witnesses. And his name, through faith in his name, **16**  
 hath made this man strong, whom ye see and know: yea, the faith which  
 is by him, hath given him this perfect soundness in the presence of you  
 all. And now, brethren, I wot that through ignorance ye did *it*, as *did* **17**  
 also your rulers. But those things which God before had showed by the **18**  
 mouth of all his prophets, that Christ should suffer, he hath so fulfilled. **19**  
 Repent ye therefore, and be converted, that your sins may be blotted out,  
 when the times of refreshing shall come from the presence of the Lord;  
 and he shall send Jesus Christ, which before was preached unto you: **20**  
 whom the heaven must receive, until the times of restitution of all **21**  
 things, which God hath spoken by the mouth of all his holy prophets,  
 since the world began. For Moses truly said unto the fathers, "A **22**  
 Prophet shall the Lord your God raise up unto you, of your brethren,  
 like unto me; him shall ye hear in all things, whatsoever he shall say  
 unto you. And it shall come to pass, *that* every soul which will not hear **23**  
 that Prophet, shall be destroyed from among the people." Yea, and all **24**  
 the prophets, from Samuel, and those that follow after, as many as have  
 spoken, have likewise foretold of these days. Ye are the children of the **25**  
 prophets, and of the covenant which God made with our fathers, saying  
 unto Abraham, "And in thy seed shall all the kindreds of the earth be  
 blessed." Unto you first, God having raised up his Son Jesus, sent him **26**  
 to bless you, in turning away every one of you from his iniquities.

Peter and John im- AND as they spake unto the people, the priests, and the **4**  
 prisoned. captain of the temple, and the Sadducees, came upon them,  
 being grieved that they taught the people, and preached through Jesus **2**  
 the resurrection from the dead. And they laid hands on them, and put **3**  
*them* in hold unto the next day: for it was now eventide. Howbeit, **4**  
 many of them which heard the word, believed; and the number of the  
 men was about five thousand.



Being brought before the council, Peter asserts the power of Jesus, as risen from the dead. They are dismissed and forbidden to preach.

AND it came to pass on the morrow, that their rulers, and elders, and scribes, ' and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye done this. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, ' if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. ' This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, ' saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. For the man was above forty years old on whom this miracle of healing was showed.

AND being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is; who, by the mouth of thy servant David, hast said, "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, ' to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, ' by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The amicable association of primitive disciples. The example of Barnabas.  
Death of Ananias and Sapphira.  
Miracles of the Apostles.

AND the multitude of them that believed were of one heart, and of one soul : neither said any of *them* that aught of the things which he possessed was his own ; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all. Neither was there any among them that lacked : for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, 'and laid *them* down at the Apostles' feet : and distribution was made unto every man according as he had need. And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 'having land, sold *it*, and brought the money, and laid *it* at the Apostles' feet. But a certain man named Ananias, with Sapphira his wife, sold a possession, 'and kept back *part* of the price, (his wife also being privy to *it*,) and brought a certain part, and laid *it* at the Apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back *part* of the price of the land ? While it remained, was it not thine own ? and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thy heart ? thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much ? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things. And by the hands of the Apostles were many signs and wonders wrought among the people ;—(and they were all with one accord in Solomon's porch : and of the rest durst no man join himself to them : but the people magnified them : 'and believers were the more added to the Lord, multitudes both of men and women ;)—'insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits ; and they were healed every one.

THEN the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 'and laid their hands on the Apostles, and put them in the common prison. But the angel of the LORD by night opened the prison-doors, and brought them forth, and said, 'Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, 'saying, The prison truly found we shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man



within. Now, when the high priest, and the captain of the temple, 24  
and the chief priests heard these things, they doubted of them whereunto  
this would grow. Then came one and told them, saying, Behold, the 25  
men whom ye put in prison are standing in the temple, and teaching the  
people. Then went the captain with the officers, and brought them with- 26  
out violence: for they feared the people, lest they should have been  
stoned. And when they had brought them, they set *them* before the 27  
council: and the high priest asked them, 'saying, Did we not straitly  
command you, that ye should not teach in this name? and behold, ye 28  
have filled Jerusalem with your doctrine, and intend to bring this man's  
blood upon us.

Then Peter and the *other* Apostles answered and 29  
said, We ought to obey God rather than men. The God of our fathers 30  
raised up Jesus, whom ye slew and hanged on a tree: him hath God 31  
exalted with his right hand *to be* a Prince and a Saviour, to give re-  
pentance to Israel, and forgiveness of sins. And we are his witnesses of 32  
these things; and *so is* also the Holy Ghost, whom God hath given to  
them that obey him.

When they heard *that*, they were cut *to the* 33  
*heart*, and took counsel to slay them. Then stood there up one in the 34  
council, a Pharisee, named Gamaliel, a doctor of the law, had in reputa-  
tion among all the people, and commanded to put the Apostles forth a  
little space; and said unto them, Ye men of Israel, take heed to your- 35  
selves what ye intend to do as touching these men: for before these days  
rose up Theudas, boasting himself to be somebody; to whom a number  
of men, about four hundred, joined themselves: who was slain; and all,  
as many as obeyed him, were scattered, and brought to nought. After 37  
this man rose up Judas of Galilee, in the days of the taxing, and drew  
away much people after him: he also perished; and all, *even* as many  
as obeyed him, were dispersed. And now I say unto you, Refrain from 38  
these men, and let them alone: for if this counsel or this work be of men,  
it will come to nought: but if it be of God, ye cannot overthrow it; lest 39  
haply ye be found even to fight against God.

And to him they 40  
agreed: and when they had called the Apostles, and beaten *them*, they  
commanded that they should not speak in the name of Jesus, and let  
them go.

And they departed from the presence of the council, re- 41  
joicing that they were counted worthy to suffer shame for his name: and 42  
daily in the temple, and in every house, they ceased not to teach and  
preach Jesus Christ.

Deacons appointed.  
The church in-  
creases.

AND in those days, when the number of the disciples 6  
was multiplied, there arose a murmuring of the Grecians  
against the Hebrews, because their widows were neglected  
in the daily ministration. Then the twelve called the multitude of the 2  
disciples *unto them*, and said, It is not reason that we should leave the  
word of God, and serve tables. Wherefore, brethren, look ye out among 3  
you seven men of honest report, full of the Holy Ghost and wisdom,  
whom we may appoint over this business. But we will give ourselves 4  
continually to prayer, and to the ministry of the word. And the saying 5  
pleased the whole multitude: and they chose Stephen, a man full of faith  
and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and  
Timon, and Parmenas, and Nicolas a proselyte of Antioch, 'whom they 6  
set before the Apostles: and when they had prayed, they laid *their* hands  
on them. And the word of God increased; and the number of the dis- 7  
ciples multiplied in Jerusalem greatly; and a great company of the priests  
were obedient to the faith.



Stephen arraigned  
before the Sanhe-  
drim, and falsely ac-  
cused. He defends  
himself, and accuses  
them of impiety, and  
the murder of the  
Messiah.

AND Stephen, full of faith and power, did great won- 8  
ders and miracles among the people. Then there arose 9  
certain of the synagogue, which is called *the synagogue*  
of the Libertines, and Cyrenians, and Alexandrians, and  
of the Cilicia, and of Asia, disputing with Stephen.

And they were not able to resist the wisdom and the 10  
spirit by which he spake. Then they suborned men, which said, We 11  
have heard him speak blasphemous words against Moses, and *against*  
God. And they stirred up the people, and the elders, and the scribes, 12  
and came upon *him*, and caught him, and brought *him* to the council,  
'and set up false witnesses, which said, This man ceaseth not to speak 13  
blasphemous words against this holy place, and the law: for we have 14  
heard him say, that this Jesus of Nazareth shall destroy this place, and  
shall change the customs which Moses delivered us. And all that sat in 15  
the council, looking stedfastly on him, saw his face as it had been the face  
of an angel. Then said the high priest, Are these things so? 'And 7  
he said, Men, brethren, and fathers, hearken; The God of glory ap-  
peared unto our father Abraham when he was in Mesopotamia, before  
he dwelt in Charran, 'and said unto him, "Get thee out of thy country, 3  
and from thy kindred, and come into the land which I shall show thee."  
Then came he out of the land of the Chaldeans, and dwelt in Charran. 4  
And from thence, when his father was dead, he removed him into this  
land wherein ye now dwell. And he gave him none inheritance in it, no, 5  
not *so much as* to set his foot on: yet he promised that he would give it  
to him for a possession, and to his seed after him, when *as yet* he had no  
child. And God spake on this wise, "That his seed should sojourn in a 6  
strange land; and that they should bring them into bondage, and entreat  
*them* evil four hundred years. And the nation to whom they shall be in 7  
bondage will I judge," said God: "and after that shall they come forth,  
and serve me in this place." And he gave him the covenant of circum- 8  
cision. And so *Abraham* begat Isaac, and circumcised him the eighth  
day; and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs.  
And the patriarchs, moved with envy, sold Joseph into Egypt: but God 9  
was with him, 'and delivered him out of all his afflictions, and gave him 10  
favor and wisdom in the sight of Pharaoh king of Egypt; and he made  
him governor over Egypt, and all his house. Now there came a dearth 11  
over all the land of Egypt and Chanaan, and great affliction; and our  
fathers found no sustenance. But when Jacob heard that there was corn 12  
in Egypt, he sent out our fathers first. And at the second *time* Joseph 13  
was made known to his brethren: and Joseph's kindred was made known  
unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, 14  
and all his kindred, threescore and fifteen souls. So Jacob went down 15  
into Egypt, and died, he, and our fathers, 'and were carried over into 16  
Sychem, and laid in the sepulchre that Abraham bought for a sum of  
money of the sons of Emmor, *the father* of Sychem. But when the time 17  
of the promise drew nigh, which God had sworn unto Abraham, the peo-  
ple grew and multiplied in Egypt, 'till another king arose, which knew 18  
not Joseph. The same dealt subtilly with our kindred, and evil-en- 19  
treated our fathers, so that they cast out their young children, to the end  
they might not live. In which time Moses was born, and was exceeding 20  
fair, and nourished up in his father's house three months: and when he 21  
was cast out, Pharaoh's daughter took him up, and nourished him for her  
own son. And Moses was learned in all the wisdom of the Egyptians, 22  
and was mighty in words and in deeds. And when he was full forty 23  
years old, it came into his heart to visit his brethren the children of Is-  
rael. And seeing one of *them* suffer wrong, he defended *him*, and avenged 24

him that was oppressed, and smote the Egyptian : for he supposed his 25  
 brethren would have understood how that God by his hand would deliver  
 them : but they understood not. And the next day he showed himself 26  
 unto them as they strove, and would have set them at one again, saying,  
 "Sirs, ye are brethren ; why do ye wrong one to another ?" But he that 27  
 did his neighbor wrong, thrust him away, saying, "Who made thee a ruler  
 and a judge over us ? wilt thou kill me, as thou didst the Egyptian yes- 28  
 terday ?" Then fled Moses at this saying, and was a stranger in the land 29  
 of Midian, where he begat two sons. And when forty years were ex- 30  
 pired, there appeared to him in the wilderness of mount Sinai, an angel  
 of the LORD in a flame of fire in a bush. When Moses saw *it*, he won- 31  
 dered at the sight ; and as he drew near to behold *it*, the voice of the  
 LORD came unto him, 'saying, "*I am* the God of thy fathers, the God of 32  
 Abraham, and the God of Isaac, and the God of Jacob." Then Moses  
 trembled, and durst not behold. Then said the LORD to him, "Put off 33  
 thy shoes from thy feet : for the place where thou standest is holy ground.  
 I have seen, I have seen the affliction of my people which is in Egypt, 34  
 and I have heard their groaning, and am come down to deliver them.  
 And now come, I will send thee into Egypt." This Moses, whom they 35  
 refused, saying, "Who made thee a ruler and a judge ?" the same did  
 God send *to be* a ruler and a deliverer by the hand of the angel which  
 appeared to him in the bush. He brought them out, after that he had 36  
 showed wonders and signs in the land of Egypt, and in the Red sea, and  
 in the wilderness forty years. This is that Moses, which said unto the 37  
 children of Israel, "A prophet shall the LORD your God raise up unto you  
 of your brethren, like unto me ; him shall ye hear." This is he, that was 38  
 in the church in the wilderness with the angel which spake to him in the  
 mount Sina, and *with* our fathers : who received the lively oracles to  
 give unto us : to whom our fathers would not obey, but thrust *him* from 39  
 them, and in their hearts turned back again into Egypt, 'saying unto 40  
 Aaron, "Make us gods to go before us : for *as for* this Moses, which  
 brought us out of the land of Egypt, we wot not what is become of him." 41  
 And they made a calf in those days, and offered sacrifice unto the idol, 42  
 and rejoiced in the works of their own hands. Then God turned, and  
 gave them up to worship the host of heaven ; as it is written in the book  
 of the prophets, "O ye house of Israel, have ye offered to me slain beasts  
 and sacrifices *by the space of* forty years in the wilderness ? Yea, ye 43  
 took up the tabernacle of Moloch, and the star of your god Remphan,  
 figures which ye made to worship them : and I will carry you away be- 44  
 yond Babylon." Our fathers had the tabernacle of witness in the wil-  
 derness, as he had appointed, speaking unto Moses, that he should make 45  
 it according to the fashion that he had seen. Which also our fathers, that  
 came after, brought in with Jesus into the possession of the Gentiles,  
 whom God drave out before the face of our fathers, unto the days of Da-  
 vid, 'who found favor before God, and desired to find a tabernacle for 46  
 the God of Jacob. 'But Solomon built him a house. 'Howbeit, the 47  
 Most High dwelleth not in temples made with hands ; as saith the  
 prophet, "'Heaven *is* my throne, and earth *is* my footstool : what house 49  
 will ye build me ? saith the LORD : or what *is* the place of my rest ? Hath 50  
 not my hand made all these things ?" Ye stiff-necked ! and uncircum- 51  
 cised in heart and ears ! ye do always resist the Holy Ghost : as your  
 fathers *did*, so *do* ye. Which of the prophets have not your fathers per- 52  
 secuted ? and they have slain them which showed before of the coming  
 of the Just One ; of whom ye have been now the betrayers and murderers ;  
 who have received the law by the disposition of angels, and have not 53  
 kept *it*. . . . .



WHEN they heard these things they were cut to the 54  
 heart, and they gnashed on him with *their* teeth. But he, 55  
 being full of the Holy Ghost, looked up stedfastly into  
 heaven, and saw the glory of God, and Jesus standing on  
 the right hand of God, ' and said, Behold, I see the heavens opened, and 56  
 the Son of man standing on the right hand of God. Then they cried 57  
 out with a loud voice, and stopped their ears, and ran upon him with one  
 accord, ' and cast *him* out of the city, and stoned *him*: and the witnesses 58  
 laid down their clothes at a young man's feet, whose name was Saul.  
 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, recei- 59  
 ve my spirit. And he kneeled down and cried with a loud voice, 60  
 ' Lord, lay not this sin to their charge.' And when he had said this, he  
 fell asleep. And Saul was consenting unto his death. 8

AND at that time there was a great persecution against  
 the church which was at Jerusalem; and they were all  
 scattered abroad throughout the regions of Judea and Sa-  
 maria, except the Apostles. And devout men carried Stephen *to his* 2  
*burial*, and made great lamentation over him. As for Saul, he made 3  
 havoc of the church, entering into every house, and haling men and wo-  
 men, committed *them* to prison.

THEREFORE they that were scattered abroad went every 4  
 where preaching the word. Then Philip went down to 5  
 the city of Samaria, and preached Christ unto them. And 6  
 the people with one accord gave heed unto those things  
 which Philip spake, hearing and seeing the miracles which he did. For 7  
 unclean spirits, crying with loud voice, came out of many that were pos-  
 sessed *with them*: and many taken with palsies, and that were lame,  
 were healed. ' And there was great joy in that city. ' But there was a 8,9  
 certain man, called Simon, which beforetime in the same city used sorcery,  
 and bewitched the people of Samaria, giving out that himself was some  
 great one: to whom they all gave heed, from the least to the greatest, 10  
 saying, This man is the great power of God. And to him they had re- 11  
 gard, because that of long time he had bewitched them with sorceries.  
 But when they believed Philip, preaching the things concerning the king- 12  
 dom of God, and the name of Jesus Christ, they were baptized both men  
 and women. Then Simon himself believed also: and when he was bap- 13  
 tized, he continued with Philip, and wondered, beholding the miracles  
 and signs which were done. Now when the Apostles which were at Je- 14  
 rusalem heard that Samaria had received the word of God, they sent unto  
 them Peter and John: who when they were come down, prayed for them 15  
 that they might receive the Holy Ghost: (For as yet he was fallen upon 16  
 none of them: only they were baptized in the name of the Lord Jesus.)  
 Then laid they *their* hands on them, and they received the Holy Ghost. 17  
 And when Simon saw that through laying on of the Apostles' hands the 18  
 Holy Ghost was given, he offered them money, ' saying, Give me also this 19  
 power, that on whomsoever I lay hands, he may receive the Holy Ghost.  
 But Peter said unto him, Thy money perish with thee, because thou hast 20  
 thought that the gift of God may be purchased with money. Thou hast 21  
 neither part nor lot in this matter: for thy heart is not right in the sight  
 of God. Repent therefore of this thy wickedness, and pray God, if per- 22  
 haps the thought of thy heart may be forgiven thee. For I perceive that 23  
 thou art in the gall of bitterness, and *in* the bond of iniquity. Then an- 24  
 swered Simon, and said, Pray ye to the Lord for me, that none of these  
 things which ye have spoken come upon me. And they, when they 25  
 had testified and preached the word of the Lord, returned to Jerusalem,  
 and preached the gospel in many villages of the Samaritans.



Philip explains a prophecy of Isaiah to the Ethiopian eunuch; and baptizes him. AND the angel of the Lord spake unto Philip, saying, 26 Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And 27 he arose, and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship, ' was returning; and sitting in his chariot, read Esaias the 28 prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the 29 prophet Esaias, and said, Understandest thou what thou readest? And 30 he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him. The place of the 31 scripture which he read was this, " He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: ' in his humiliation his judgment was taken away: and who shall declare 32 his generation? for his life is taken from the earth." And the eunuch 33 answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, 34 and began at the same scripture, and preached unto him Jesus. And as 35 they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And 36 Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And 37 he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when 38 they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through, he 39 preached in all the cities, till he came to Cesarea. 40

Saul continues to persecute the church. Going to Damascus, Christ appears and converts him. (xxii. 3. xxvi. 9.) AND Saul, yet breathing out threatenings and slaughter 9 against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the 2 synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: and he fell on 3 the earth, and heard a voice saying unto him, Saul! Saul! why persecutest thou me? ' And he said, Who art thou, Lord? And the Lord 4 said, I am Jesus whom thou persecutest. *It is* hard for thee to kick against the pricks. And he trembling, and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go 5 into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing 6 no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* 7 into Damascus, ' and he was three days without sight, and neither did 8 eat nor drink. 9

His sight, which he had lost, is restored, and he is baptized. He escapes the Jews, who designed to kill him. AND there was a certain disciple at Damascus, named 10 Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord 11 *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus: for behold he prayeth, ' and hath seen in a vision a man 12 named Ananias, coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many 13 of this man, how much evil he hath done to thy saints at Jerusalem: and 14

here he hath authority from the chief priests, to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized, and when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that 'this is very Christ.' And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

He returns to Jerusalem, but is obliged to depart to Tarsus in Cilicia. AND when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians. But they went about to slay him. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

Peace and prosperity attend the church. THEN had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

At Lydda, Peter cures Eneas, a palsied man; and at Joppa restores Dorcas to life. AND it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, (which by interpretation is called Dorcas;) this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise! And she opened her eyes: and when she saw Peter, she sat up: and he gave her his hand, and lifted



her up; and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa: and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

**THERE** was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius! And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

Peter's vision at Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, 'Rise, Peter; kill, and eat.' But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee; arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them.

He goes to Cesarea.

And on the morrow Peter went away with them. And certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up: I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without



gainsaying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ? And Cornelius said, Four days ago I was fasting until 30 this hour ; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, ' and said, Cornelius, thy prayer is 31 heard, and thine alms are had in remembrance in the sight of God. Send 32 therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of *one* Simon a tanner, by the sea-side : who, when he cometh, shall speak unto thee. Immediately therefore I sent to 33 thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Peter preaches to the Gentiles, of whom many are converted and baptized.

THEN Peter opened *his* mouth, and said, Of a truth I 34 perceive that God is no respecter of persons : but in every 35 nation he that feareth him and worketh righteousness, is accepted with him. The word which *God* sent unto the 36 children of Israel, preaching peace by Jesus Christ : (he is Lord of all :) ' that word, *I say*, ye know, which was published throughout all Judea, 37 and began from Galilee, after the baptism which John preached ; how 38 God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which 39 he did, both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : him God raised up the third day, and showed him 40 openly,—not to all the people, but unto witnesses chosen before of God, 41 *even* to us, who did eat and drink with him,—after he rose from the dead. And he commanded us to preach unto the people, and to testify 42 that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name 43 whosoever believeth in him shall receive remission of sins. . . .

WHILE Peter yet spake these words, the Holy Ghost fell on all them 44 which heard the word. And they of the circumcision which believed, 45 were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, ' for they heard them 46 speak with tongues, and magnify God. Then answered Peter, ' Can any 47 man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? And he commanded them to be baptized 48 in the name of the Lord. Then prayed they him to tarry certain days.

Peter called to account for preaching to the Gentiles, satisfies the brethren. AND the Apostles and brethren that were in Judea, 11 heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that 2 were of the circumcision contended with him, ' saying, Thou wentest in 3 to men uncircumcised, and didst eat with them. But Peter rehearsed 4 *the matter* from the beginning, and expounded *it* by order unto them, saying, ' I was in the city of Joppa praying : and in a trance I saw a 5 vision, A certain vessel descending, as it had been a great sheet, let down from heaven by four corners ; and it came even to me : upon the which 6 when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Rise, Peter : slay, and eat. But I 7 said, Not so, Lord ; for nothing common or unclean hath at any time 8 entered into my mouth. But the voice answered me again from heaven, 9 What God hath cleansed, *that* call not thou common. And this was done 10 three times : and all were drawn up again into heaven. And behold, 11 immediately there were three men already come unto the house where I was, sent from Cesarea unto me. And the Spirit bade me go with them, 12 nothing doubting. Moreover, these six brethren accompanied me, and

we entered into the man's house : and he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said ; ' John indeed baptized with water ; but ye shall be baptized with the Holy Ghost.' Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God ? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life !

NOW they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them : and a great number believed, and turned unto the Lord.

THEN tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith : and much people was added unto the Lord. Then departed Barnabas to Tarsus, to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called CHRISTIANS first in Antioch.

AND in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world : (which came to pass in the days of Claudius Cesar.) Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

NOW about that time, Herod the king, stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also, (then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him ; intending after Easter to bring him forth to the people. Peter therefore was kept in prison : but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door kept the prison. And behold, the angel of the LORD came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly ! And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals : and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate



that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now 11 I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the 12 house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying. And as Peter knocked at the 13 door of the gate, a damsel came to hearken, named Rhoda. And when 14 she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou 15 art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. ' But Peter continued knocking. And when they 16 had opened *the door*, and saw him, they were astonished. But he beckoning unto them with the hand to hold their peace, declared unto them 17 how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small 18 stir among the soldiers, what was become of Peter. And when Herod 19 had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

Herod suddenly destroyed at Cesarea. AND Herod was highly displeased with them of Tyre 20 and Sidon. But they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's *country*. And upon 21 a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, *saying, It is the* 22 *voice of a god*, and not of a man. And immediately the angel of the 23 Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But the word of God grew and 24 multiplied.

Barnabas and Saul, (with John Mark) return to Antioch (xi. 30.) and thence are sent to foreign parts. **AND** Barnabas and Saul returned from Jerusalem, 25 when they had fulfilled *their* ministry, and took with them John, whose surname was Mark. Now there were in the 13 church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, 2 Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on 3 them, they sent *them* away.

They go to Seleucia in Syria, and then to Cyprus. At Paphos, Bar-jesus is smitten with temporary blindness, and Sergius Paulus converted. Saul henceforth called Paul. So they being sent forth by the Holy Ghost, departed 4 unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word 5 of God in the synagogues of the Jews. And they had also John to *their* minister. And when they had gone 6 through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus; ' which was with the deputy of the country, Sergius Paulus, a prudent 7 man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas—the sorcerer (for so is his name by interpretation) 8 —withstood them, seeking to turn away the deputy from the faith. Then 9 Saul, (who also *is* called Paul,) filled with the Holy Ghost, set his eyes on him, ' and said, O full of all subtilty and all mischief, *thou* child of the 10



devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, "I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will." Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus: when John had first preached—before His coming—the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, 'Who think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.' Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. 'But God raised him from the dead: 'and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee." And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, "I will give you the sure mercies of David." Wherefore, he saith also in another *psalm*, "Thou shalt not suffer thy Holy One to see corruption." For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again, saw no corruption. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware there-

fore, lest that come upon you which is spoken of in the prophets ; “ Be- 41  
hold, ye despisers, and wonder, and perish : for I work a work in your  
days, a work which ye shall in no wise believe, though a man declare it  
unto you.”

AND when the Jews were gone out of the synagogue, 42  
the Gentiles besought that these words might be preached  
to them the next sabbath. Now, when the congregation 43  
was broken up, many of the Jews and religious proselytes  
followed Paul and Barnabas ; who speaking to them, per-  
suaded them to continue in the grace of God. And the next sabbath- 44  
day came almost the whole city together to hear the word of God. But 45  
when the Jews saw the multitudes, they were filled with envy, and spake  
against those things which were spoken by Paul, contradicting and blas-  
pheming. Then Paul and Barnabas waxed bold, and said, It was necessary 46  
that the word of God should first have been spoken to you : but seeing  
ye put it from you, and judge yourselves unworthy of everlasting life, lo,  
we turn to the Gentiles : for so hath the Lord commanded us, *saying*, 47  
“ I have set thee to be a light of the Gentiles, that thou shouldst be for  
salvation unto the ends of the earth.” And when the Gentiles heard this, 48  
they were glad, and glorified the word of the Lord : and as many as were  
ordained to eternal life believed. And the word of the Lord was pub- 49  
lished throughout all the region. But the Jews stirred up the devout 50  
and honorable women, and the chief men of the city, and raised perse-  
cution against Paul and Barnabas, and expelled them out of their coasts.  
But they shook off the dust of their feet against them, and came unto Ico- 51  
nium. And the disciples were filled with joy and with the Holy Ghost. 52

AND it came to pass in Iconium, that they went both 14  
together into the synagogue of the Jews, and so spake,  
that a great multitude, both of the Jews, and also of the  
Greeks, believed. But the unbelieving Jews stirred up 2  
the Gentiles, and made their minds evil-affected against  
the brethren. Long time therefore abode they speaking boldly in the 3  
Lord, which gave testimony unto the word of his grace, and granted signs  
and wonders to be done by their hands. But the multitude of the city 4  
was divided : and part held with the Jews, and part with the Apostles.  
And when there was an assault made both of the Gentiles, and also of 5  
the Jews, with their rulers, to use *them* despitefully, and to stone them,  
' they were aware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, 6  
and unto the region that lieth round about : and there they preached the 7  
gospel.

AND there sat a certain man at Lystra, impotent in his 8  
feet, being a cripple from his mother's womb, who never  
had walked. The same heard Paul speak : who stedfastly 9  
beholding him, and perceiving that he had faith to be  
healed, ' said with a loud voice, Stand upright on thy feet. And he 10  
leaped and walked. And when the people saw what Paul had done, 11  
they lifted up their voices, saying in the speech of Lycaonia, ‘ The gods  
are come down to us in the likeness of men !’ And they called Barnabas, 12  
Jupiter ; and Paul, Mercurius, because he was the chief speaker. Then 13  
the priest of Jupiter, which was before their city, brought oxen and gar-  
lands unto the gates, and would have done sacrifice with the people.  
Which when the Apostles, Barnabas and Paul, heard of, they rent their 14  
clothes, and ran in among the people, crying out, ' and saying, Sirs, why 15  
do ye these things ? We also are men of like passions with you, and  
preach unto you, that ye should turn from these vanities unto the living  
God, which made heaven, and earth, and the sea, and all things that are



therein : who in times past suffered all nations to walk in their own ways : 16 nevertheless he left not himself without witness, in that he did good, and 17 gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they 18 the people, that they had not done sacrifice unto them.

Through the influence of the Jews, Paul is stoned, but revives and departs with Barnabas to Derbe.] AND there came thither *certain* Jews from Antioch, 19 and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, 20 he rose up, and came into the city : and the next day he departed with Barnabas to Derbe.

They retrace their journey through Pisidia, and Pamphylia, and thence passing to Attalia, sail to Antioch in Syria. AND when they had preached the gospel to that city, 21 and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, 'confirming the souls of the 22 disciples, *and* exhorting them to continue in the faith, and 'that we must through much tribulation enter into the kingdom of God.' And when they had ordained them elders in 23 every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed through- 24 out Pisidia, they came to Pamphylia. And when they had preached the 25 word in Perga, they went down into Attalia : and thence sailed to An- 26 tioch, from whence they had been recommended to the grace of God, for the work which they fulfilled. And when they were come, and had 27 gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And 28 there they abode long time with the disciples.

A difficulty arising at Antioch about the ceremonial law, they are delegated to Jerusalem. AND certain men which came down from Judea, taught 15 the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When there- 2 fore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question. And being brought on their way by the church, 3 they passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. And when 4 they were come to Jerusalem, they were received of the church, and of the Apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees, which 5 believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

The church debates and decides the matter. AND the Apostles and elders came together to con- 6 sider of this matter. And when there had been much dis- 7 puting, Peter rose up and said unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving 8 them the Holy Ghost, even as *he did* unto us : and put no difference between us and them, purifying their hearts by faith. Now therefore why 10 tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? But we believe, that through the 11 grace of the Lord Jesus Christ, we shall be saved, even as they. Then 12 all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, 13 saying, Men *and* brethren, hearken unto me. Simon hath declared how 14 God at the first did visit the Gentiles, to take out of them a people for



his name. And to this agree the words of the prophets ; as it is written, 15  
 "After this I will return, and will build again the tabernacle of David 16  
 which is fallen down ; and I will build again the ruins thereof, and I will  
 set it up : that the residue of men might seek after the Lord, and all the 17  
 Gentiles, upon whom my name is called, saith the Lord, who doeth all  
 these things."—Known unto God are all his works from the beginning 18  
 of the world.—Wherefore my sentence is, that we trouble not them, 19  
 which from among the Gentiles are turned to God : but that we write 20  
 unto them that they abstain from pollutions of idols, and *from* fornication,  
 and *from* things strangled, and *from* blood. For Moses of old time hath 21  
 in every city them that preach him, being read in the synagogues every  
 sabbath-day.

The church sends a  
 letter to Antioch by  
 select persons, whom  
 Paul and Barnabas  
 accompany.

THEN pleased it the Apostles and elders, with the whole 22  
 church, to send chosen men of their own company to An-  
 tioch, with Paul and Barnabas ; *namely*, Judas surnamed  
 Barsabas, and Silas, chief men among the brethren : ' and 23  
 they wrote *letters* by them after this manner :

'THE Apostles, and elders, and brethren, *send* greeting unto the breth-  
 ren which are of the Gentiles in Antioch, and Syria, and Cilicia. For- 24  
 asmuch as we have heard, that certain which went out from us, have  
 troubled you with words, subverting your souls, saying, *Ye must* be cir-  
 cumcised, and keep the law ; to whom we gave no *such* commandment :  
 'it seemed good unto us, being assembled with one accord, to send chosen 25  
 men unto you, with our beloved Barnabas and Paul, 'men that have 26  
 hazarded their lives for the name of our Lord Jesus Christ. We have 27  
 sent therefore Judas and Silas, who shall also tell *you* the same things  
 by mouth. For it seemed good to the Holy Ghost, and to us, to lay 28  
 upon you no greater burden than these necessary things ; that ye ab- 29  
 stain from meats offered to idols, and from blood, and from things stran-  
 gled, and from fornication ; from which if ye keep yourselves, ye shall  
 'do well. Fare ye well.'

So when they were dismissed, they came to Antioch : and when they 30  
 had gathered the multitude together, they delivered the epistle. Which 31  
 when they had read, they rejoiced for the consolation. And Judas and 32  
 Silas being prophets also themselves, exhorted the brethren with many  
 words, and confirmed *them*. And after they had tarried *there* a space, they 33  
 were let go in peace from the brethren unto the Apostles. Notwithstand- 34  
 ing, it pleased Silas to abide there still. Paul also and Barnabas con- 35  
 tinued in Antioch, teaching and preaching the word of the Lord, with  
 many others also.

Paul separates from  
 Barnabas, (who  
 takes Mark and goes  
 to Cyprus) and with  
 Silas passes over  
 Syria and Cilicia :  
 visits Derbe and Lys-  
 tra, where he finds  
 Timothy, whom he  
 associates with him.

AND some days after, Paul said unto Barnabas, Let 36  
 us go again and visit our brethren, in every city where we  
 have preached the word of the Lord, *and see* how they  
 do. And Barnabas determined to take with them John, 37  
 whose surname was Mark. But Paul thought not good 38  
 to take him with them, who departed from them from  
 Pamphylia, and went not with them to the work. And 39  
 the contention was so sharp between them, that they departed asunder  
 one from the other : and so Barnabas took Mark, and sailed unto Cyprus.  
 And Paul chose Silas, and departed, being recommended by the brethren 40  
 unto the grace of God. And he went through Syria and Cilicia, confirm-  
 ing the churches. Then came he to Derbe and Lystra : and behold, a 41  
 certain disciple was there, named Timotheus ; the son of a certain wo-  
 man which was a Jewess ; and believed, but his father *was* a Greek :  
 who was well reported of by the brethren that were at Lystra and Ico- 2

nium. Him would Paul have to go forth with him ; and took and circumcised him, because of the Jews which were in those quarters : for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees, to keep, that were ordained of the Apostles and elders who were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia ; after they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not. And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night : There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering, that the Lord had called us to preach the gospel unto them.

THEY visit Neapolis ; and then Philippi, where Lydia is converted. THEREFORE loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis ; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women who resorted *thither*. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard *us* : whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

Paul cures a possessed girl. He and Silas cast into prison. AND it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, who brought her masters much gain by soothsaying : the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. ' And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers, ' and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, ' and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

An earthquake at midnight. The jailor converted and baptized. Paul and Silas liberated. AND at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas ;



'and brought them out, and said, Sirs, what must I do to be saved ? 'And 30  
 they said, Believe on the Lord Jesus Christ, and thou shalt be saved,  
 and thy house. And they spake unto him the word of the Lord, and to 32  
 all that were in his house. And he took them the same hour of the 33  
 night, and washed *their* stripes ; and was baptized, he and all his, straight-  
 way. And when he had brought them into his house, he set meat before 34  
 them, and rejoiced, believing in God with all his house. And when it 35  
 was day, the magistrates sent the sergeants, saying, Let those men go.  
 And the keeper of the prison told this saying to Paul, The magistrates 36  
 have sent to let you go : now therefore depart, and go in peace. But 37  
 Paul said unto them, They have beaten us openly, uncondemned, being  
 Romans, and have cast *us* into prison ; and now do they thrust us out  
 privily ? nay, verily ; but let them come themselves, and fetch us out.  
 And the sergeants told these words unto the magistrates : and they feared 38  
 when they heard that they were Romans. And they came and besought 39  
 them, and brought *them* out, and desired *them* to depart out of the city.  
 And they went out of the prison, and entered into *the house of* Lydia : 40  
 and when they had seen the brethren, they comforted them, and departed.

They go to Thessa-  
 lonica, but, driven  
 thence by a tumult  
 of the Jews, go to  
 Berea. Paul, driven  
 from Berea by the  
 malice of the Jews,  
 (Silas and Timothy  
 remaining) goes to  
 Athens.

NOW when they had passed through Amphipolis, and 17  
 Apollonia, they came to Thessalonica, where was a syna-  
 gogue of the Jews. And Paul, as his manner was, went 2  
 in unto them, and three sabbath-days reasoned with them  
 out of the scriptures, 'opening and alleging, that Christ 3  
 must needs have suffered, and risen again from the dead ;  
 and that 'this Jesus, whom I preach unto you, is Christ.'

And some of them believed, and consorted with Paul and Silas : and 4  
 of the devout Greeks a great multitude, and of the chief women not a  
 few. But the Jews who believed not, moved with envy, took unto them 5  
 certain lewd fellows of the baser sort, and gathered a company, and set  
 all the city on an uproar, and assaulted the house of Jason, and sought to  
 bring them out to the people. And when they found them not, they 6  
 drew Jason and certain brethren unto the rulers of the city, crying, These  
 that have turned the world upside down, are come hither also ! whom 7  
 Jason hath received : and these all do contrary to the decrees of Cesar,  
 saying, That there is another king, *one* Jesus. And they troubled the peo- 8  
 ple, and the rulers of the city, when they heard these things. And when 9  
 they had taken security of Jason and of the others, they let them go.  
 And the brethren immediately sent away Paul and Silas by night unto 10  
 Berea : who coming *thither*, went into the synagogue of the Jews. These 11  
 were more noble than those in Thessalonica, in that they received the  
 word with all readiness of mind, and searched the scriptures daily,  
 whether those things were so. Therefore many of them believed ; also 12  
 of honorable women which were Greeks, and of men not a few. But when 13  
 the Jews of Thessalonica had knowledge that the word of God was  
 preached of Paul at Berea, they came thither also, and stirred up the  
 people. And then immediately the brethren sent away Paul, to go, 14  
 as it were, to the sea : but Silas and Timotheus abode there still. And 15  
 they that conducted Paul brought him unto Athens : and receiving a  
 commandment unto Silas and Timotheus to come to him with all speed,  
 they departed.

At Athens, Paul  
 preaches on Mars-  
 hill, to the Philoso-  
 phers and the people.

Now, while Paul waited for them at Athens, his spirit 16  
 was stirred in him, when he saw the city wholly given to  
 idolatry. Therefore disputed he in the synagogue with 17  
 the Jews, and with the devout persons, and in the market daily with them  
 that met with him. Then certain philosophers of the Epicureans, and 18  
 of the Stoics, encountered him. And some said, What will this babler



say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know therefore what these things mean. (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, 'TO THE UNKNOWN GOD.' Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, 'For we are also his offspring.' Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead. . . .

AND when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

AFTER these things, Paul departed from Athens, and came to Corinth, and found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. And because he was of the same craft, he abode with them, and wrought, (for by their occupation they were tent-makers.) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, *that* Jesus *was* Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them.

Paul departs to Corinth, and associates with Aquila and Priscilla. Silas and Timothy come from Macedonia.

Paul accused by the  
Jews before the  
Proconsul.

AND when Gallio was the deputy of Achaia, the Jews 12  
made insurrection with one accord against Paul, and  
brought him to the judgment-seat, ' saying, This fellow 13  
persuadeth men to worship God contrary to the law. And when Paul 14  
was now about to open *his* mouth, Gallio said unto the Jews, If it were  
a matter of wrong, or wicked lewdness, O ye Jews, reason would that I  
should bear with you : but if it be a question of words and names, and of 15  
your law, look ye to it : for I will be no judge of such matters. And he 16  
drove them from the judgment-seat. Then all the Greeks took Sosthenes, 17  
the chief ruler of the synagogue, and beat *him* before the judgment-seat.  
And Gallio cared for none of those things.

Intending to visit  
Syria, he sails to  
Ephesus, and then  
passes to Cesarea,  
goes to Jerusalem,  
and revisits Antioch.

AND Paul after this tarried there yet a good while, and 18  
then took his leave of the brethren, and sailed thence into  
Syria, and with him Priscilla, and Aquila ; having shorn  
*his* head in Cenchrea : for he had a vow. And he came 19  
to Ephesus, and left them there : but he himself entered  
into the synagogue, and reasoned with the Jews. When they desired *him* 20  
to tarry longer time with them, he consented not : but bade them fare- 21  
well, saying, I must by all means keep this feast that cometh in Jerusa-  
lem : but I will return again unto you, if God will. And he sailed from  
Ephesus. And when he had landed at Cesarea, and gone up and saluted 22  
the church, he went down to Antioch.

Paul again passes  
over Phrygia and  
Galatia in Asia  
Minor. Apollos, in-  
structed at Ephesus,  
goes into Achaia.

AND after he had spent some time there, he de- 23  
parted and went over *all* the country of Galatia and  
Phrygia in order, strengthening all the disciples. And a 24  
certain Jew, named Apollos, born at Alexandria, an elo-  
quent man, and mighty in the scriptures, came to Ephesus.  
This man was instructed in the way of the Lord : and being fervent in 25  
the spirit, he spake and taught diligently the things of the Lord, knowing  
only the baptism of John. And he began to speak boldly in the syna- 26  
gogue : whom, when Aquila and Priscilla had heard, they took him unto  
*them*, and expounded unto him the way of God more perfectly. And 27  
when he was disposed to pass into Achaia, the brethren wrote, exhorting  
the disciples to receive him : who, when he was come, helped them  
much which had believed through grace. For he mightily convinced 28  
the Jews, and that publicly, showing by the scriptures, that Jesus was  
Christ.

Paul again comes to  
Ephesus. Some of  
the disciples of John  
receive Christian  
baptism. Paul works  
many miracles.

AND it came to pass, that while Apollos was at Co- 19  
rinth, Paul having passed through the upper coasts, came  
to Ephesus ; and finding certain disciples, ' he said unto 2  
them, Have ye received the Holy Ghost since ye believed ?  
And they said unto him, We have not so much as heard  
whether there be any Holy Ghost. And he said unto them, Unto what 3  
then were ye baptized ? And they said, Unto John's baptism. Then said 4  
Paul, John verily baptized with the baptism of repentance, saying unto  
the people, That they should believe on him which should come after him,  
that is, on Christ Jesus. When they heard *this*, they were baptized in 5  
the name of the Lord Jesus. And when Paul had laid *his* hands upon 6  
them, the Holy Ghost came on them ; and they spake with tongues, and  
prophesied. ' And all the men were about twelve. ' And he went 7, 8  
into the synagogue, and spake boldly for the space of three months, dis-  
puting and persuading the things concerning the kingdom of God. But 9  
when divers were hardened, and believed not, but spake evil of that way  
before the multitude, he departed from them, and separated the disciples,  
disputing daily in the school of one Tyrannus. And this continued by 10



the space of two years ; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought 11 special miracles by the hands of Paul : so that from his body were brought 12 unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

THEN certain of the vagabond Jews, exorcists, took 13 Wicked Jewish ex-  
orcists punished. upon them to call over them which had evil spirits, the  
The gospel triumphs. name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of *one* Sceva a Jew, 14 and chief of the priests, which did so. And the evil spirit answered and 15 said, Jesus I know, and Paul I know ; but who are ye ? And the man in 16 whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus : 17 and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. 18 Many also of them which used curious arts, brought their books together, 19 and burned them before all *men* ; and they counted the price of them, and found it fifty thousand *pieces* of silver. So mightily grew the word of 20 God, and prevailed.

AFTER these things were ended, Paul purposed in the 21 Demetrius excites  
a great tumult ; the  
town-clerk quells it. spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them 22 that ministered unto him, Timotheus and Erastus ; *but* he himself stayed in Asia for a season. And the same time there arose no small stir about 23 that way. For a certain *man* named Demetrius, a silversmith, which 24 made silver shrines for Diana, brought no small gain unto the craftsmen ; whom he called together with the workmen of like occupation, and said, 25 Sirs, ye know that by this craft we have our wealth : moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be no gods which are made with hands. So that not only this our craft is 27 in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth. And when they heard *these* 28 sayings, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians ! And the whole city was filled with confusion : and 29 having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And 30 when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent 31 unto him, desiring *him* that he would not adventure himself into the theatre. Some therefore cried one thing, and some another : for the 32 assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the 33 Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew 34 that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians ! And when the town-clerk had 35 appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter ? Seeing then that these things cannot be spoken against, ye ought to be 36 quiet, and to do nothing rashly. For ye have brought hither these men, 37 which are neither robbers of churches, nor yet blasphemers of your god-



dess. Wherefore, if Demetrius, and the craftsmen which are with him, 38 have a matter against any man, the law is open, and there are deputies : let them implead one another. But if ye inquire any thing concerning 39 other matters, it shall be determined in a lawful assembly. For we are 40 in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when 41 he had thus spoken, he dismissed the assembly.

AND after the uproar was ceased, Paul called unto *him* 20 the disciples, and embraced *them*, and departed to go into Macedonia. And when he had gone over those parts, 2 and had given them much exhortation, he came into Greece, 'and *there* abode three months. And when the 3 Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And 4 there accompanied him into Asia, Sopater of Berea ; and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and Timothy ; and of Asia, Tychicus, and Trophimus. These going 5 before, tarried for us at Troas. And we sailed away from Philippi, after 6 the days of unleavened bread, and came unto them to Troas in five days ; where we abode seven days. And upon the first *day* of the week, 7 when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. And there were many lights in the upper chamber, where 8 they were gathered together. And there sat in a window a certain young 9 man named Eutychus, being fallen into a deep sleep : and as Paul was long preaching, he sunk down with sleep, and fell down from the third 10 loft, and was taken up dead. And Paul went down, and fell on him, 10 and embracing *him*, said, Trouble not yourselves ; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, 11 and talked a long while, even till break of day, so he departed. And 12 they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to 13 take in Paul : for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against 14 Chios ; and the next *day* we arrived at Samos, and tarried at Trogyllium ; and the next *day* we came to Miletus. For Paul had determined to sail 16 by Ephesus, because he would not spend the time in Asia : for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

AND from Miletus he sent to Ephesus, and called the 17 elders of the church. And when they were come to him, 18 he said unto them, 'Ye know, from the first day that I came into Asia, after what manner I have been with 19 'you at all seasons, serving the Lord with all humility 19 'of mind, and with many tears and temptations, which befell me by the 'laying in wait of the Jews, and how I kept back nothing that was 20 'profitable unto you, but have showed you, and have taught you publicly, 'and from house to house, 'testifying both to the Jews, and also to the 21 'Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 'And now behold, I go bound in the spirit unto Jerusalem, not knowing 22 'the things that shall befall me there : save that the Holy Ghost witness- 23 'eth in every city, saying, that bonds and afflictions abide me. But none 24 'of these things move me, neither count I my life dear unto myself, so 'that I might finish my course with joy, and the ministry which I have 'received of the Lord Jesus, to testify the gospel of the grace of God. 'And now, behold, I know that ye all, among whom I have gone preach- 25

'ing the kingdom of God, shall see my face no more. Wherefore I take  
 'you to record this day, that I *am* pure from the blood of all *men*, ' for I  
 'have not shunned to declare unto you all the counsel of God. Take  
 'heed therefore unto yourselves, and to all the flock over the which  
 'the Holy Ghost hath made you overseers, to feed the church of God,  
 'which he hath purchased with his own blood. For I know this, that  
 'after my departing shall grievous wolves enter in among you, not spar-  
 'ing the flock. Also of your own selves shall men arise, speaking per-  
 'verse things, to draw away disciples after them. Therefore watch; and  
 'remember, that by the space of three years I ceased not to warn every  
 'one night and day with tears. And now, brethren, I commend you to  
 'God, and to the word of his grace, which is able to build you up, and to  
 'give you an inheritance among all them which are sanctified. I have  
 'coveted no man's silver, or gold, or apparel. Yea, ye yourselves know,  
 'that these hands have ministered unto my necessities, and to them that  
 'were with me. I have showed you all things, how that so laboring ye  
 'ought to support the weak, and to remember the words of the Lord Je-  
 'sus, how he said, "It is more blessed to give than to receive." And  
 when he had thus spoken, he kneeled down and prayed with them all.  
 'And they all wept sore, and fell on Paul's neck, and kissed him, 'sor-  
 'rowing most of all for the words which he spake, that they should see his  
 face no more. And they accompanied him unto the ship.

Paul on his way to  
 Jerusalem stops at  
 Tyre, at Ptolemais,  
 and at Cesarea,  
 where he abides with  
 Philip. Agabus  
 prophesies Paul's  
 trials.

AND it came to pass, that after we were gotten from  
 them, and had launched, we came with a straight course  
 unto Coos, and the *day* following unto Rhodes, and from  
 thence unto Patara; and finding a ship sailing over unto  
 Phenicia, we went aboard, and set forth. Now when we  
 had discovered Cyprus, we left it on the left hand, and  
 sailed unto Syria, and landed at Tyre: for there the ship was to unlade  
 her burden. And finding disciples, we tarried there seven days: who  
 said to Paul through the Spirit, that he should not go up to Jerusalem.  
 And when we had accomplished those days, we departed, and went our  
 way; and they all brought us on our way, with wives and children, till  
 we were out of the city: and we kneeled down on the shore, and prayed.  
 And when we had taken our leave one of another, we took ship; and  
 they returned home again. And when we had finished *our* course  
 from Tyre, we came to Ptolemais, and saluted the brethren, and abode  
 with them one day. And the next *day* we that were of Paul's company  
 departed, and came unto Cesarea; and we entered into the house of  
 Philip the evangelist, which was *one* of the seven; and abode with him.  
 And the same man had four daughters, virgins, which did prophesy.  
 And as we tarried *there* many days, there came down from Judea a cer-  
 tain prophet, named Agabus. And when he was come unto us, he took  
 Paul's girdle, and bound his own hands and feet, and said, Thus saith the  
 Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth  
 this girdle, and shall deliver *him* into the hands of the Gentiles. And  
 when we heard these things, both we, and they of that place, besought  
 him not to go up to Jerusalem. Then Paul answered, What mean ye to  
 weep, and to break my heart? for I am ready not be bound only, but also  
 to die at Jerusalem for the name of the Lord Jesus. And when he would  
 not be persuaded, we ceased, saying, The will of the Lord be done.  
 And after those days we took up our carriages, and went up to Jerusalem.  
 There went with us also *certain* of the disciples of Cesarea, and brought  
 with them one Mnason of Cyprus, an old disciple, with whom we should  
 lodge.



At Jerusalem he gives an account to the church of his ministry, and joins himself to some persons under a vow.

AND when we were come to Jerusalem, the brethren 17 received us gladly. And the *day* following, Paul went 18 in with us unto James : and all the elders were present. And when he had saluted them, he declared particularly 19 what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, and said unto 20 him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law ; ' and they are informed of 21 thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, ' That they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore ? the multitude 22 must needs come together : for they will hear that thou art come. Do 23 therefore this that we say to thee : We have four men which have a vow on them ; them take, and purify *thys*elf with them, and be at charges 24 with them, that they may shave *their* heads : and all may know that those things whereof they were informed concerning thee, are nothing ; but *that* thou *thys*elf also walkest orderly, and keepest the law. As touching 25 the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from *things* strangled, and from fornication. Then Paul took the men, and the next day purifying him- 26 self with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

He is seized, and violently dragged out of the temple. Lysias, the tribune, rescues him from the multitude, and chains him.

AND when the seven days were almost ended, the Jews, 27 which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, ' crying 28 out, Men of Israel, help. This is the man that teacheth all *men* every where against the people, and the law, and this place : and further, brought Greeks also into the temple ; and hath polluted this holy place. (For they had seen before with him in the city, 29 Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran to- 30 gether : and they took Paul and drew him out of the temple. And forthwith the doors were shut. And as they went about to kill him, tidings 31 came unto the chief captain of the band, that all Jerusalem was in an uproar ; who immediately took soldiers and centurions, and ran down unto 32 them. And when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near and took him, and com- 33 manded *him* to be bound with two chains : and demanded who he was, and what he had done. And some cried one thing, some another, among 34 the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came 35 upon the stairs, so it was that he was borne of the soldiers, for the violence of the people. For the multitude of the people followed after, 36 crying, Away with him ! And as Paul was to be led into the castle, he 37 said unto the chief captain, May I speak unto thee ? Who said, Canst thou speak Greek ? Art not thou that Egyptian, which before these days 38 madest an uproar, and leddest out into the wilderness four thousand men that were murderers ? But Paul said, I am a man *which am* a Jew 39 of Tarsus, *a city* in Cilicia, a citizen of no mean city : and I beseech thee, suffer me to speak unto the people.

By permission, Paul addresses the people.

AND when he had given him license, Paul stood on the 40 stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying, ' Men, brethren, and fathers, hear ye my defence 22



which I make now unto you--(and when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith,)-- I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders ; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul ! Saul ! why persecutest thou me ? And I answered, Who art thou, Lord ? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, ' came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem ; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee ; and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart : for I will send thee far hence unto the Gentiles. . . .

AND they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth ! for it is not fit that he should live ! And as they cried out, and cast off *their* clothes, and threw dust into the air, ' the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging ; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned ? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest ; for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman ? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born. ' Then straightway they departed from him which should have examined him : and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

They become clamorous against him. He is in danger of being scourged by the tribune's order.

Being brought before the Sanhedrim, he commences his defence, but is insultingly interrupted. The Sanhedrim divides.

ON the morrow, because he would have known the 30  
certainty wherefore he was accused of the Jews, he loosed  
him from *his* bands, and commanded the chief priests  
and all their council to appear, and brought Paul down,  
and set him before them. And Paul, earnestly beholding 23

the council, said, Men *and* brethren, I have lived in all good conscience  
before God until this day. . . .

AND the high priest Ananias commanded them that stood by him, to 2  
smite him on the mouth. Then said Paul unto him, God shall smite thee, 3  
*thou* whited wall! for sittest thou to judge me after the law, and com-  
mandest me to be smitten contrary to the law? And they that stood by, 4  
said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, 5  
that he was the high priest: for it is written, "Thou shalt not speak  
evil of the ruler of thy people." But when Paul perceived that the one 6  
part were Sadducees, and the other Pharisees, he cried out in the council,  
Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the  
hope and resurrection of the dead I am called in question. And when 7  
he had so said, there arose a dissension between the Pharisees and the  
Sadducees: and the multitude was divided. For the Sadducees say that 8  
there is no resurrection, neither angel nor spirit: but the Pharisees con-  
fess both. And there arose a great cry: and the Scribes *that were* of 9  
the Pharisees' part arose, and strove, saying, We find no evil in this  
man: but if a spirit or an angel hath spoken to him, let us not fight  
against God.

AND when there arose a great dissension, the chief captain, fearing 10  
lest Paul should have been pulled in pieces of them, commanded the sol-  
diers to go down, and to take him by force from among them, and to  
bring *him* into the castle.

The Lord encourages Paul. The Jews conspire to destroy him, but a young relative of his, informs the tribune of their design.

AND the night following, the Lord stood by him, and 11  
said, Be of good cheer, Paul: for as thou hast testified  
of me in Jerusalem, so must thou bear witness also at  
Rome. And when it was day, certain of the Jews 12

banded together, and bound themselves under a curse,  
saying, That they would neither eat nor drink till they had killed Paul.  
'And they were more than forty which had made this conspiracy. 'And 13  
they came to the chief priests and elders, and said, We have bound our-  
selves under a great curse, that we will eat nothing until we have slain  
Paul. Now therefore ye with the council signify to the chief captain, 15  
that he bring him down unto you to-morrow, as though ye would inquire  
something more perfectly concerning him: and we, or ever he come  
near, are ready to kill him.

And when Paul's sister's son heard of 16  
their lying in wait, he went and entered into the castle, and told Paul.  
Then Paul called one of the centurions unto *him*, and said, Bring this 17  
young man unto the chief captain; for he hath a certain thing to tell  
him. So he took him, and brought *him* to the chief captain, and said, 18  
Paul the prisoner called me unto *him*, and prayed me to bring this young  
man unto thee, who hath something to say unto thee. Then the chief 19  
captain took him by the hand and went *with him* aside privately, and  
asked *him*, What is that thou hast to tell me? And he said, The Jews 20  
have agreed to desire thee, that thou wouldest bring down Paul to-morrow  
into the council, as though they would inquire somewhat of him more per-  
fectly. But do not thou yield unto them: for there lie in wait for him 21  
of them more than forty men, which have bound themselves with an oath,  
that they will neither eat nor drink till they have killed him: and now  
are they ready, looking for a promise from thee. So the chief captain 22



then let the young man depart, and charged *him*, See thou tell no man that thou hast showed these things to me.

Lysias sends him to the governor Felix at Cesarea, with a letter. Paul kept at Cesarea.

AND he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner : ' Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting. This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council : whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.'

THEN the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle : who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ; ' I will hear thee,' said he, ' when thine accusers are also come.' And he commanded him to be kept in Herod's judgment-hall.

Tertullus accuses Paul before Felix. Paul's defence. Felix defers the time of his trial.

AND after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, ' we accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes : who also hath gone about to profane the temple : whom we took, and would have judged according to our law, but the chief captain Lysias came upon us, and with great violence took *him* away out of our hands, commanding his accusers to come unto thee : by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him. And the Jews also assented, saying, That these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself : because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city : neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets : and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now, after many years, I came to bring alms to my nation, and offerings. Where-



upon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: who ought to have been here before 19 thee, and object, if they had aught against me. Or else let these same 20 *here* say, if they have found any evil-doing in me, while I stood before the council, 'except it be for this one voice, that I cried, standing among them, 'Touching the resurrection of the dead I am called in question by you this day.' And when Felix heard these things, having more perfect 22 knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, 23 and that he should forbid none of his acquaintance to minister, or come unto him.

AND after certain days, when Felix came with his wife 24 Paul expounds the Christian religion to Felix and Drusilla. Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned 25 of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given 26 him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound. 27

NOW when Festus was come into the province, after 25 The Jews urge Festus, the successor of Felix, to condemn Paul. Paul appeals to Cesar. three days he ascended from Cesarea to Jerusalem. Then 2 the high priest and the chief of the Jews informed him against Paul, and besought him, 'and desired favor against 3 him, that he would send for him to Jerusalem; laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. Let them therefore, 4 said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him. And when he had tarried among 5 them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought. And when 6 he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; while he answered for himself, Neither against the law 7 of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, 8 answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cesar's 9 judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have com- 10 mitted any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. 'Then Festus, when he had conferred 11 with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. 12

AND after certain days, king Agrippa and Bernice 13 Consultation of Festus and Agrippa about Paul. came unto Cesarea, to salute Festus. And when they had 14 been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about 15 whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him. To whom I 16 answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

Therefore, when they were come hither, without any delay on the mor- 17  
row I sat on the judgment-seat, and commanded the man to be brought 18  
forth; against whom, when the accusers stood up, they brought none 19  
accusation of such things as I supposed: but had certain questions against 20  
him of their own superstition, and of one Jesus, which was dead, whom 21  
Paul affirmed to be alive. And because I doubted of such manner of 22  
questions, I asked *him* whether he would go to Jerusalem, and there be  
judged of these matters. But when Paul had appealed to be reserved 23  
unto the hearing of Augustus, I commanded him to be kept till I might  
send him to Cesar. Then Agrippa said unto Festus, I would also hear 24  
the man myself. To-morrow, said he, thou shalt hear him.

Paul, brought forth,  
makes his defence  
before Agrippa.

AND on the morrow, when Agrippa was come, and Ber- 23  
nice, with great pomp, and was entered into the palace  
of hearing, with the chief captains and principal men of  
the city, at Festus' commandment Paul was brought forth. And Festus 24  
said, King Agrippa, and all men which are here present with us, ye see  
this man about whom all the multitude of the Jews have dealt with me,  
both at Jerusalem, and *also* here, crying that he ought not to live any  
longer. But when I found that he had committed nothing worthy of 25  
death, and that he himself hath appealed to Augustus, I have determined  
to send him. Of whom I have no certain thing to write unto my lord. 26  
Wherefore I have brought him forth before you, and specially before thee,  
O king Agrippa, that after examination had, I might have somewhat to  
write. For it seemeth to me unreasonable to send a prisoner, and not 27  
withal to signify the crimes *laid* against him.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. 26  
Then Paul stretched forth the hand, and answered for himself: ' I think 2  
myself happy, king Agrippa, because I shall answer for myself this day  
before thee, touching all the things whereof I am accused of the Jews:  
especially, *because I know* thee to be expert in all customs and questions 3  
which are among the Jews: wherefore I beseech thee to hear me pa-  
tiently. My manner of life from my youth, which was at the first among 4  
mine own nation at Jerusalem, know all the Jews, ' which knew me from 5  
the beginning, (if they would testify,) that after the most straitest sect of  
our religion, I lived a Pharisee. And now I stand, and am judged for 6  
the hope of the promise made of God unto our fathers: unto which 7  
*promise* our twelve tribes, instantly serving *God* day and night, hope to  
come. For which hope's sake, king Agrippa, I am accused of the Jews.  
Why should it be thought a thing incredible with you, that God should 8  
raise the dead? I verily thought with myself, that I ought to do many 9  
things contrary to the name of Jesus of Nazareth. Which thing I also 10  
did in Jerusalem: and many of the saints did I shut up in prison, having  
received authority from the chief priests; and when they were put to  
death, I gave my voice against *them*. And I punished them oft in every 11  
synagogue, and compelled *them* to blaspheme; and being exceedingly  
mad against them, I persecuted *them* even unto strange cities. Where- 12  
upon, as I went to Damascus, with authority and commission from  
the chief priests, ' at mid-day, O king, I saw in the way a light from 13  
heaven, above the brightness of the sun, shining round about me, and  
them which journeyed with me. And when we were all fallen to the 14  
earth, I heard a voice speaking unto me, and saying in the Hebrew tongue,  
Saul! Saul! why persecutest thou me? *It is* hard for thee to kick against  
the pricks. And I said, Who art thou, Lord? And he said, I am Jesus 15  
whom thou persecutest. But rise, and stand upon thy feet: for I have 16  
appeared unto thee for this purpose, to make thee a minister and a wit-



ness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and 17 *from* the Gentiles, unto whom now I send thee, 'to open their eyes, and 18 to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king 19 Agrippa, I was not disobedient unto the heavenly vision: but showed first 20 unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews 21 caught me in the temple, and went about to kill *me*. Having therefore 22 obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, *and* that he should 23 be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

Festus interrupts him. Agrippa moved. They acquit Paul, yet determine to send him to Cesar. AND as he thus spake for himself, Festus said with a 24 loud voice, Paul! thou art beside thyself! much learning doth make thee mad! But he said, I am not mad, 25 noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I 26 speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, be- 27 lievest thou the prophets? I know that thou believest. Then Agrippa 28 said unto Paul, Almost thou persuadest me to be a Christian. And Paul 29 said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

AND when he had thus spoken, the king rose up, and the governor, and 30 Bernice, and they that sat with them: and when they were gone aside, 31 they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds. Then said Agrippa unto Festus, This man might 32 have been set at liberty, if he had not appealed unto Cesar.

Paul, as a prisoner, sets out for Rome. Luke and Aristarchus accompany him. They arrive at Myra in Lycia, and thence sail to the Fair Havens in Crete, where Paul advises them to winter. AND when it was determined, that we should sail 27 into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramytium, we launched, 2 meaning to sail by the coasts of Asia, *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the 3 next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because 4 the winds were contrary. And when we had sailed over the sea of Cilicia 5 and Pamphylia, we came to Myra, *a city* of Lycia. And there the 6 centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were 7 come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone: and hardly passing it, came unto a place 8 which is called, The Fair Havens; nigh whereunto was the city of Lasea. Now, when much time was spent, and when sailing was now 9 dangerous, because the fast was now already past, Paul admonished *them*, 'and said unto them, Sirs, I perceive that this voyage will be with 10 hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of 11 the ship more than those things which were spoken by Paul.



They sail for Phenice, but are encountered by a tempest. Paul gives them encouragement. The ship, at full sail, strikes on a sand-bank and is wrecked. All escape to land, which they find to be Malta.

AND because the haven was not commodious to winter 12  
 in, the more part advised to depart thence also, if by any  
 means they might attain to Phenice, *and there* to winter;  
*which is* a haven of Crete, and lieth toward the south-  
 west and north-west. And when the south wind 13  
 blew softly, supposing that they had obtained *their* pur-  
 pose, loosing *thence*, they sailed close by Crete. But 14  
 not long after there arose against it a tempestuous wind,  
 called Euroclydon. And when the ship was caught, and could not 15  
 bear up into the wind, we let *her* drive. And running under a certain 16  
 island which is called Claudia, we had much work to come by the  
 boat: which when they had taken up, they used helps, undergirding the 17  
 ship; and fearing lest they should fall into the quicksands, strake sail,  
 and so were driven. And we being exceedingly tossed with a tem- 18  
 pest, the next *day* they lightened the ship; and the third *day* we cast out 19  
 with our own hands the tackling of the ship. And when neither sun nor 20  
 stars in many days appeared, and no small tempest lay on *us*, all hope  
 that we should be saved was then taken away. But after long ab- 21  
 stinence, Paul stood forth in the midst of them, and said, Sirs, ye should  
 have hearkened unto me, and not have loosed from Crete, and to have 22  
 gained this harm and loss. And now I exhort you to be of good cheer: for 23  
 there shall be no loss of *any man's* life among you, but of the ship. For 24  
 there stood by me this night the angel of God, whose I am, and whom I  
 serve, 'saying, Fear not, Paul; thou must be brought before Cesar: and 25  
 lo, God hath given thee all them that sail with thee. Wherefore, sirs, 26  
 be of good cheer: for I believe God, that it shall be even as it was told  
 me. 'Howbeit, we must be cast upon a certain island. 'But when the 27  
 fourteenth night was come, as we were driven up and down in Adria,  
 about midnight the shipmen deemed that they drew near to some country,  
 'and sounded, and found *it* twenty fathoms: and when they had gone a 28  
 little further, they sounded again, and found *it* fifteen fathoms. Then 29  
 fearing lest they should have fallen upon rocks, they cast four anchors out  
 of the stern, and wished for the day. And as the shipmen were about 30  
 to flee out of the ship, when they had let down the boat into the sea,  
 under color as though they would have cast anchors out of the foreship,  
 'Paul said to the centurion, and to the soldiers, Except these abide in 31  
 the ship, ye cannot be saved. Then the soldiers cut off the ropes of the 32  
 boat, and let her fall off. And while the day was coming on, Paul 33  
 besought *them* all to take meat, saying, This day is the fourteenth day  
 that ye have tarried, and continued fasting, having taken nothing. Where- 34  
 fore I pray you to take *some* meat; for this is for your health: for there  
 shall not a hair fall from the head of any of you. And when he had thus 35  
 spoken, he took bread, and gave thanks to God in presence of them all;  
 and when he had broken *it*, he began to eat. Then were they all of good 36  
 cheer, and they also took *some* meat. And we were in all in the ship two 37  
 hundred threescore and sixteen souls. And when they had eaten enough, 38  
 they lightened the ship, and cast out the wheat into the sea. And 39  
 when it was day, they knew not the land: but they discovered a certain  
 creek with a shore, into the which they were minded, if it were possible,  
 to thrust in the ship. And when they had taken up the anchors, they com- 40  
 mitted *themselves* unto the sea, and loosed the rudder-bands, and hoisted  
 up the mainsail to the wind, and made toward shore. And falling into a 41  
 place where two seas met, they ran the ship aground; and the forepart  
 stuck fast, and remained unmoveable, but the hinder part was broken with  
 the violence of the waves. And the soldiers' counsel was to kill the 42  
 prisoners, lest any of them should swim out, and escape. But the centu- 43

rion, willing to save Paul, kept them from *their* purpose, and commanded  
 that they which could swim, should cast *themselves* first *into the sea*, and  
 get to land, ' and the rest, some on boards, and some on *broken pieces* of 44  
 the ship. And so it came to pass, that they escaped all safe to land.  
 And when they were escaped, then they knew that the island was called 28  
 Melita.

The people treat  
 them kindly. Paul  
 performs many  
 miracles. They leave  
 the island, and ar-  
 rive at Puteoli;  
 whence they travel  
 to Rome.

AND the barbarous people showed us no little kindness: 2  
 for they kindled a fire and received us every one, because  
 of the present rain, and because of the cold. And when 3  
 Paul had gathered a bundle of sticks, and laid *them* on the  
 fire, there came a viper out of the heat, and fastened on  
 his hand. And when the barbarians saw the *venomous* 4

beast hang on his hand, they said among themselves, No doubt this man  
 is a murderer, whom, though he hath escaped the sea, yet vengeance suf-  
 fereth not to live. And he shook off the beast into the fire, and felt no 5  
 harm. Howbeit, they looked when he should have swollen, or fallen 6  
 down dead suddenly: but after they had looked a great while, and saw  
 no harm come to him, they changed their minds, and said that he was a  
 god.

In the same quarters were possessions of the chief man of the 7  
 island, whose name was Publius; who received us, and lodged us three  
 days courteously. And it came to pass, that the father of Publius lay 8  
 sick of a fever, and of a bloody-flux: to whom Paul entered in, and  
 prayed, and laid his hands on him, and healed him. So when this was 9  
 done, others also which had diseases in the island, came, and were healed:  
 who also honored us with many honors; and when we departed, they 10  
 laded *us* with such things as were necessary.

AND after three months we departed in a ship of Alexandria, which 11  
 had wintered in the isle, whose sign was Castor and Pollux. And landing 12  
 at Syracuse, we tarried *there* three days. And from thence we fetched a 13  
 compass, and came to Rhegium: and after one day the south wind blew,  
 and we came the next day to Puteoli: where we found brethren, and 14  
 were desired to tarry with them seven days: and so we went toward  
 Rome. And from thence, when the brethren heard of us, they came to 15  
 meet us as far as 'Appii-forum,' and 'The Three Taverns;' whom when  
 Paul saw, he thanked God, and took courage.

Paul convokes the  
 Jews, and addresses  
 them.

AND when we came to Rome, the centurion delivered 16  
 the prisoners to the captain of the guard: but Paul was  
 suffered to dwell by himself, with a soldier that kept him.

And it came to pass, that after three days, Paul called the chief of the 17  
 Jews together. And when they were come together, he said unto  
 them, Men *and* brethren, though I have committed nothing against the  
 people, or customs of our fathers, yet was I delivered prisoner from Je-  
 rusalem into the hands of the Romans; who when they had examined 18  
 me, would have let *me* go, because there was no cause of death in me.  
 But when the Jews spake against *it*, I was constrained to appeal unto 19  
 Cesar; not that I had aught to accuse my nation of. For this cause 20  
 therefore have I called for you, to see *you*, and to speak with *you*: be-  
 cause that for the hope of Israel I am bound with this chain. And they said 21  
 unto him, We neither received letters out of Judea concerning thee, nei-  
 ther any of the brethren that came showed or spake any harm of thee.  
 But we desire to hear of thee, what thou thinkest: for as concerning this 22  
 sect, we know that every where it is spoken against. And when they 23  
 had appointed him a day, there came many to him into *his* lodging: to  
 whom he expounded and testified the kingdom of God, persuading them  
 concerning Jesus, both out of the law of Moses, and *out of* the prophets,  
 from morning till evening. And some believed the things which were 24

spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, "Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them." Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.

Paul preaches at  
Rome two years,  
unmolested.

AND Paul dwelt two whole years in his own hired house, and received all that came in unto him, 'preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.



# THE EPISTLE OF PAUL TO THE ROMANS.

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Paul salutes the  
Roman Church.

**PAUL**, a servant of Jesus Christ, called *to be an* **1**  
apostle, separated unto the gospel of God, ' (which he **2**  
had promised afore by his prophets in the holy scriptures,) concerning **3**  
his Son Jesus Christ our Lord,--(who was made of the seed of David ac- **4**  
cording to the flesh : and declared *to be* the Son of God with power, ac- **5**  
cording to the Spirit of holiness, by the resurrection from the dead : by **6**  
whom we have received grace and apostleship, for obedience to the faith **7**  
among all nations, for his name : among whom are ye also the called of **8**  
Jesus Christ :)--to all that be in Rome, beloved of God, called *to be* **9**  
saints : Grace to you, and peace from God our Father, and the Lord **10**  
Jesus Christ. **11**

He expresses an  
earnest desire to  
preach to them the  
gospel.

**FIRST**, I thank my God through Jesus Christ for you **8**  
all, that your faith is spoken of throughout the whole **9**  
world. For God is my witness, whom I serve with my **10**  
spirit in the gospel of his Son, that without ceasing I make mention of **11**  
you always in my prayers ; making request (if by any means now at **12**  
length I might have a prosperous journey by the will of God) to come **13**  
unto you. For I long to see you, that I may impart unto you some spir- **14**  
itual gift, to the end ye may be established, ' that is, that I may be com- **15**  
forted together with you, by the mutual faith both of you and me. Now **16**  
I would not have you ignorant, brethren, that oftentimes I purposed to **17**  
come unto you (but was let hitherto) that I might have some fruit among **18**  
you also, even as among other Gentiles. I am debtor both to the Greeks, **19**  
and to the Barbarians ; both to the wise, and to the unwise ; so, as much as **20**  
in me is, I am ready to preach the gospel to you that are at Rome also. **21**

*Justification by faith,*  
is the sum of the  
gospel.

For I am not ashamed of the gospel of Christ : for it **16**  
is the power of God unto salvation to every one that be- **17**  
lieveth ; to the Jew first, and also to the Greek. **FOR** **18**  
**THEREIN IS THE RIGHTEOUSNESS OF GOD REVEALED** **19**  
**FROM FAITH TO FAITH : AS IT IS WRITTEN, " THE JUST** **20**  
**SHALL LIVE BY FAITH."** **21**

**FOR** the wrath of God is revealed from heaven against **18**  
all ungodliness, and unrighteousness of men, who hold the **19**  
truth in unrighteousness. Because that which may be **20**  
known of God, is manifest in them ; for God hath show- **21**  
ed *it* unto them : (for the invisible things of him from **22**  
the creation of the world are clearly seen, being under- **23**  
stood by the things that are made, *even* his eternal power **24**  
and Godhead ; so that they are without excuse : because that when they **25**  
knew God, they glorified *him* not as God, neither were thankful, but be- **26**  
came vain in their imaginations, and their foolish heart was darkened. **27**  
' Professing themselves to be wise, they became fools, ' and changed the **28**  
glory of the incorruptible God into an image made like to corruptible **29**  
man, and to birds, and four-footed beasts, and creeping things. Where- **30**  
fore God also gave them up to uncleanness, through the lusts of their **31**  
own hearts, to dishonor their own bodies between themselves : who **32**  
changed the truth of God into a lie, and worshipped and served the crea- **33**

ture more than the Creator, who is blessed for ever! Amen. For this 26  
 cause God gave them up unto vile affections. For even their women did  
 change the natural use into that which is against nature: and likewise 27  
 also the men, leaving the natural use of the women, burned in their lust  
 one toward another; men with men working that which is unseemly, and  
 receiving in themselves that recompense of their error which was meet.  
 And even as they did not like to retain God in *their* knowledge, God 28  
 gave them over to a reprobate mind, to do those things which are not  
 convenient: being filled with all unrighteousness, fornication, wicked- 29  
 ness, covetousness, maliciousness; full of envy, murder, debate, deceit,  
 malignity; whisperers, 'backbiters, haters of God, despiteful, proud, 30  
 boasters, inventors of evil things, disobedient to parents, 'without under- 31  
 standing, covenant-breakers, without natural affection, implacable, unmer-  
 ciful: who knowing the judgment of God, (that they which commit such 32  
 things are worthy of death;) not only do the same, but have pleasure in  
 them that do them.

THE JEWS have  
 incurred greater  
 guilt than the Gen-  
 tiles, for they have  
 neglected the re-  
 vealed will of God.

THEREFORE thou art inexcusable, O man, whosoever 2  
 thou art, that judgest: for wherein thou judgest another,  
 thou condemnest thyself; for thou that judgest, doest the  
 same things. But we are sure that the judgment of 2  
 God is according to truth, against them which commit  
 such things. And thinkest thou this, O man, that judgest them which 3  
 do such things; and doest the same, that thou shalt escape the judgment  
 of God? or despisest thou the riches of his goodness, and forbearance, 4  
 and long-suffering; not knowing that the goodness of God leadeth thee  
 to repentance? but after thy hardness and impenitent heart, treasurest 5  
 up unto thyself wrath against the day of wrath, and revelation of the  
 righteous judgment of God, 'who will render to every man according to 6  
 his deeds: to them who by patient continuance in well doing, seek for 7  
 glory, and honor, and immortality; eternal life: but unto them that are  
 contentious, and do not obey the truth, but obey unrighteousness; indig- 8  
 nation and wrath, 'tribulation and anguish, upon every soul of man that 9  
 doeth evil; of the Jew first, and also of the Gentile: but glory, honor, 10  
 and peace, to every man that worketh good; to the Jew first, and also to  
 the Gentile; 'for there is no respect of persons with God. 'For as 11  
 many as have sinned without law, shall also perish without law: and as  
 many as have sinned in the law, shall be judged by the law,—(for not 13  
 the hearers of the law *are* just before God, but the doers of the law shall  
 be justified. For when the Gentiles, which have not the law, do by 14  
 nature the things contained in the law, these having not the law, are a  
 law unto themselves, which show the work of the law written in their 15  
 hearts, their conscience also bearing witness, and *their* thoughts the mean  
 while accusing, or else excusing one another;)-—in the day when God 16  
 shall judge the secrets of men by Jesus Christ, according to my gospel.

Forms and cere-  
 monies (e. g. circum-  
 cision) cannot profit  
 without inward  
 piety.

BEHOLD, thou art called a Jew, and retest in the law, 17  
 and makest thy boast of God, 'and knowest *his* will, and 18  
 approvest the things that are more excellent, being in-  
 structed out of the law, 'and art confident that thou thy- 19  
 self art a guide of the blind, a light of them which are in darkness, 'an  
 instructor of the foolish, a teacher of babes, which hast the form of  
 knowledge, and of the truth in the law: thou therefore which teachest 21  
 another, teachest thou not thyself? thou that preachest, a man should not  
 steal, dost thou steal? thou that sayest, a man should not commit adul- 22  
 tery, dost thou commit adultery? thou that abhorrest idols, dost thou  
 commit sacrilege? thou that makest thy boast of the law, through break- 23  
 ing the law dishonorest thou God? "For the name of God is blas- 24

phemed among the Gentiles, through you ;” as it is written. For cir- 25  
cumcision verily profiteth, if thou keep the law ; but if thou be a breaker  
of the law, thy circumcision is made uncircumcision. Therefore, if the 26  
uncircumcision keep the righteousness of the law, shall not his uncircum-  
cision be counted for circumcision ? And shall not uncircumcision which 27  
is by nature, if it fulfil the law, judge thee, who by the letter and circum-  
cision dost transgress the law ? For he is not a Jew, which is one out- 28  
wardly ; neither *is that* circumcision, which is outward in the flesh : but 29  
he *is* a Jew which is one inwardly ; and circumcision *is that* of the  
heart, in the spirit, *and* not in the letter ; whose praise *is* not of men,  
but of God.

THE Jews have pos- WHAT advantage then hath the Jew ? or what profit *is* 3  
sessed not a few *there* of circumcision ? Much every way : chiefly, because 2  
privileges, yet they that unto them were committed the oracles of God. For 3  
are under the guilt of sin. what if some did not believe ? shall their unbelief make  
the faith of God without effect ? God forbid : yea, let God be true, but 4  
every man a liar ; as it is written, “ That thou mightest be justified in  
thy sayings, and mightest overcome when thou art judged.” But if our 5  
unrighteousness commend the righteousness of God, what shall we say ?  
*Is* God unrighteous who taketh vengeance ? (I speak as a man,) ‘ God 6  
forbid : for then how shall God judge the world ? For if the truth of 7  
God hath more abounded through my lie unto his glory ; why yet am I  
also judged as a sinner ? And not *rather* (as we be slanderously report- 8  
ed, and as some affirm that we say) Let us do evil, that good may come ?  
whose damnation *is* just.

ALL MEN there- WHAT then ? are we better *than they* ? No, in no 9  
fore are obnoxious wise : for we have before proved both Jews and Gentiles,  
to divine wrath. The that they are all under sin ; as it is written, “ There *is* 10  
Hebrew scriptures testify to this. none righteous, no, not one : there is none that under- 11  
standeth, there is none that seeketh after God, ‘ they are all gone out of 12  
the way, they are together become unprofitable : there is none that doeth  
good, no, not one : their throat *is* an open sepulchre ; with their tongues 13  
they have used deceit ; the poison of asps *is* under their lips : whose 14  
mouth *is* full of cursing and bitterness. Their feet *are* swift to shed 15  
blood, ‘ destruction and misery *are* in their ways : ‘ and the way of peace 16  
have they not known. There is no fear of God before their eyes.” 18  
Now we know that what things soever the law saith, it saith to them who 19  
are under the law : that every mouth may be stopped, and all the world  
may become guilty before God. Therefore by the deeds of the law, there 20  
shall no flesh be justified in his sight : for by the law *is* the knowledge  
of sin.

THE method of di- BUT now the righteousness of God without the law *is* 21  
vine justification *is* manifested, being witnessed by the law and the prophets ;  
the same, therefore, even the righteousness of God, *which is* by faith of Je- 22  
for Jew and Gentile. sus Christ unto all, and upon all them that believe ; for  
i. e. by FAITH IN CHRIST. there is no difference : for all have sinned, and come 23  
short of the glory of God ; being justified freely by his grace, through 24  
the redemption that is in Christ Jesus ; whom God hath set forth *to be* a 25  
propitiation, through faith in his blood, to declare his righteousness for  
the remission of sins that are past, through the forbearance of God : to 26  
declare, *I say*, at this time his righteousness : that he might be just, and  
the justifier of him which believeth in Jesus. Where *is* boasting then ? 27  
It is excluded. By what law ? of works ? Nay ; but by the law of faith.  
Therefore we conclude, that a man is justified by faith without the deeds 28  
of the law. *Is he* the God of the JEWS only ? *is he* not also of the GEN- 29  
TILES ? Yes, of the Gentiles also : seeing *it is* one God which shall jus- 30



tify the circumcision by faith, and uncircumcision through faith. Do 31  
we then make void the law through faith? God forbid: yea, we establish  
the law.

No other method of acceptance with God, has ever been known; for by faith ABRAHAM, DAVID, and all saints have been justified. WHAT shall we then say that Abraham our father, as 4  
pertaining to the flesh, hath found? For if Abraham 2  
were justified by works, he hath *whereof* to glory, but not before God. For what saith the Scripture? "Abra- 3  
ham believed God, and it was counted unto him for righteousness." Now to him that worketh, is the reward not reckoned 4  
of grace, but of debt. But to him that worketh not, but believeth on 5  
him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom 6  
God imputeth righteousness without works, '*saying*, "Blessed are they 7  
whose iniquities are forgiven, and whose sins are covered; blessed *is* 8  
the man to whom the Lord will not impute sin." Cometh this blessed- 9  
ness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncir- 10  
cumcision? Not in circumcision, but in uncircumcision. And he re- 11  
ceived the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, (that righteousness might be imputed unto them also,) and the father of circumcision to 12  
them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise that he should be the heir of the world *was* 13  
not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is 14  
made void, and the promise made of none effect. Because the law 15  
worketh wrath: for where no law is *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, 16  
'(as it is written, "I have made thee a father of many nations") before 17  
him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were. Who against hope be- 18  
lieved in hope, that he might become the father of many nations; (ac- 19  
cording to that which was spoken; "So shall thy seed be,") 'and being 19  
not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but 20  
was strong in faith, giving glory to God; and being fully persuaded, that 21  
what he had promised, he was able also to perform. And therefore it 22  
was imputed to him for righteousness.

Now, it was not written for his sake alone, that it was imputed to him; 23  
but for us also, to whom it shall be imputed, if we believe on him that 24  
raised up Jesus our Lord from the dead, who was delivered for our of- 25  
fences, and was raised again for our justification.

THEFORE being justified by faith, we have peace 5  
with God through our Lord Jesus Christ: by whom also 2  
we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only *so*, but we glory 3  
in tribulations also; knowing that tribulation worketh patience; 'and 4  
patience, experience; and experience, hope: and hope maketh not 5  
ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. For when we were yet without 6

The blessings which belong to ALL who are justified.

strength, in due time Christ died for the ungodly. For scarcely for a 7  
 righteous man will one die: yet peradventure for a good man some 8  
 would even dare to die. But God commendeth his love toward us, in 8  
 that while we were yet sinners, Christ died for us. Much more then, 9  
 being now justified by his blood, we shall be saved from wrath through 9  
 him. For if when we were enemies, we were reconciled to God by the 10  
 death of his Son; much more, being reconciled, we shall be saved by his 10  
 life. And not only so, but we also joy in God, through our Lord Jesus 11  
 Christ, by whom we have now received the atonement. 11

WHEREFORE as by ONE MAN sin entered into the world, 12  
 and death by sin; and so death passed upon all men, for 12  
 that all have sinned. For until the law, sin was in the 13  
 world; but sin is not imputed when there is no law, 13  
 ' nevertheless, death reigned from Adam to Moses, even 14  
 over them that had not sinned after the similitude of 14  
 Adam's transgression; WHO IS THE FIGURE OF HIM THAT

WAS TO COME. ' But not as the offence, so also is the free gift. For if 15  
 through the offence of one many be dead, much more the grace of God, 15  
 and the gift by grace, *which is* by one man, Jesus Christ, hath abounded 16  
 unto many. ' And not as *it was* by one that sinned, *so is* the gift. For 16  
 the judgment *was* by one to condemnation, but the free gift *is* of many 17  
 offences unto justification. For if by one man's offence, death reigned 17  
 by one; much more they which receive abundance of grace, and of the 18  
 gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, 18  
 as by the offence of one *judgment came* upon all men to condemnation, 19  
 even so by the righteousness of one *the free gift came* upon all men unto 19  
 justification of life. For as by one man's disobedience many were made 20  
 sinners, so by the obedience of one shall many be made righteous. 20  
 ' Moreover the law entered, that the offence might abound. But where 21  
 sin abounded, grace did much more abound: that as sin hath reigned 21  
 unto death, even so might grace reign through righteousness unto eternal 22  
 life, by Jesus Christ our Lord.

Though we are *justified by FAITH*, and not by obedience, yet the method of justification confirms the obligation to obedience. ' **WHAT** shall we say then? Shall we continue in 6  
 sin, that grace may abound? God forbid: how shall we, 2  
 that are dead to sin, live any longer therein? Know ye 3  
 not that so many of us as were baptized into Jesus Christ, 3  
 were baptized into his death? Therefore we are buried 4  
 with him by baptism into death: that like as Christ was raised up from 4  
 the dead by the glory of the Father, even so we also should walk in new- 5  
 ness of life. For if we have been planted together in the likeness of his 5  
 death, we shall be also *in the likeness* of his resurrection: knowing this, 6  
 that our old man is crucified with *him*, that the body of sin might be de- 6  
 stroyed, that henceforth we should not serve sin. For he that is dead is 7  
 freed from sin. Now, if we be dead with Christ, we believe that we 8  
 shall also live with him: knowing that Christ, being raised from the dead, 8  
 dieth no more; death hath no more dominion over him. For in that he 9  
 died, he died unto sin once; but in that he liveth, he liveth unto God. 10  
 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive 11  
 unto God through Jesus Christ our Lord. Let not sin therefore reign in 12  
 your mortal body, that ye should obey it in the lusts thereof. Neither 13  
 yield ye your members *as* instruments of unrighteousness unto sin: but 13  
 yield yourselves unto God, as those that are alive from the dead, and 14  
 your members *as* instruments of righteousness unto God: for sin shall 14  
 not have dominion over you; for ye are not under the law, but under 15  
 grace.

By no means should we transgress the law, though we do not expect to be justified by it.

WHAT then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness: (I speak after the manner of men, because of the infirmity of your flesh:) for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death: but the gift of God *is* eternal life, through Jesus Christ our Lord.

For as long as a man lives, he is under the moral law, to God and Christ. (1 Cor. ix. 21.)

Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then, if while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death: but now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

Though we cannot expect to be justified by obedience, yet the fault is in ourselves, for the law, if obeyed, would save us.

WHAT shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, "Thou shalt not covet. . . ." But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. 'For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just and good.

How is it the cause of death? Because we naturally love sin, and this disposition to sin cannot be removed while we are 'in the flesh,' (ver. 18. 25 viii. 8. i. e. unconverted.) It is removed by faith in Christ.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not. For the good that I would, I do not; but the evil which I



would not, that I do. Now if I do that I would not, it is no more I that 20  
do it, but sin that dwelleth in me. I find then a law, that when I would 21  
do good, evil is present with me. For I delight in the law of God, after 22  
the inward man: but I see another law in my members warring against 23  
the law of my mind, and bringing me into captivity to the law of sin which  
is in my members. O wretched man that I am! who shall deliver me 24  
from the body of this death? I thank God, through Jesus Christ our 25  
Lord. So then, with the mind I myself serve the law of God; but with  
the flesh, the law of sin.

They who have  
faith in Christ, are  
not only freed from  
the dominion and  
love of sin, but also  
from guilt; they  
have the Spirit of  
God.

THERE is therefore now no condemnation to them 8  
which are in Christ Jesus, who walk not after the flesh,  
but after the Spirit. For the law of the Spirit of life in 2  
Christ Jesus, hath made me free from the law of sin and  
death. For what the law could not do, in that it was 3  
weak through the flesh, God sending his own Son in the  
likeness of sinful flesh, and for sin, condemned sin in the flesh: that the 4  
righteousness of the law might be fulfilled in us, who walk not after the  
flesh, but after the Spirit. For they that are after the flesh, do mind the 5  
things of the flesh: but they that are after the Spirit, the things of the  
Spirit. For to be carnally minded is death; but to be spiritually minded 6  
is life and peace: 'because the carnal mind is enmity against God: for it 7  
is not subject to the law of God, neither indeed can be. So then they 8  
that are in the flesh cannot please God. But ye are not in the flesh, but 9  
in the Spirit, if so be that the Spirit of God dwell in you. Now, if any  
man have not the Spirit of Christ, he is none of his. And if Christ be 10  
in you, the body is dead because of sin; but the Spirit is life because of  
righteousness. But if the Spirit of him that raised up Jesus from the 11  
dead dwell in you, he that raised up Christ from the dead shall also  
quicken your mortal bodies by his Spirit that dwelleth in you.

This spirit is a filial  
spirit: (1 John iv.  
18.) which is an  
evidence to us that  
we are the children  
of God, (ver. 16.)  
and heirs of glory.

THEREFORE, brethren, we are debtors, not to the flesh, 12  
to live after the flesh. For if ye live after the flesh, ye 13  
shall die: but if ye through the Spirit do mortify the  
deeds of the body, ye shall live. For as many as are 14  
led by the Spirit of God, they are the sons of God. For 15  
ye have not received the Spirit of bondage again to fear;  
but ye have received the Spirit of adoption, whereby we cry, Abba,  
Father. The Spirit itself beareth witness with our spirit, that we are 16  
the children of God: 'and if children, then heirs: heirs of God, and 17  
joint-heirs with Christ; if so be that we suffer with him, that we may be  
also glorified together.

The hope of glory  
causes us to rejoice  
in trials. (v. 3.)  
Not only ALL MEN  
who are renewed  
(ver. 23, and vii. 24.)  
shall be eternally  
freed from misery,  
but misery shall be  
removed from the  
whole creation.

FOR I reckon, that the sufferings of this present time 18  
are not worthy to be compared with the glory which shall  
be revealed in us. For the earnest expectation of the 19  
creature waiteth for the manifestation of the sons of  
God. For the creature was made subject to vanity, not 20  
willingly, but by reason of him who hath subjected the  
same in hope; because the creature itself also shall be 21  
delivered from the bondage of corruption, into the glo-  
rious liberty of the children of God. For we know that the whole crea- 22  
tion groaneth, and travaileth in pain together until now:

Having the spirit  
of children, (ver. 16.)  
we wait with anx-  
ious hope, and pray  
for the time when we  
shall be glorified.

AND not only they, but ourselves also, which have the 23  
first fruits of the Spirit, even we ourselves groan within  
ourselves, waiting for the adoption, to wit, the redemp-  
tion of our body. 'For we are saved by hope. But hope 24  
that is seen, is not hope: for what a man seeth, why doth  
he yet hope for? But if we hope for that we see not, then do we with 25

patience wait for it. Likewise the Spirit also helpeth our infirmities: 26  
for we know not what we should pray for as we ought: but the Spirit  
itself maketh intercession for us with groanings which cannot be uttered.  
And He that searcheth the hearts knoweth what *is* the mind of the 27  
Spirit, because he maketh intercession for the saints, according to *the*  
*will of God.*

Who who love God  
(have the filial spirit)  
are dear to him,  
and shall never be  
separated from His  
love.

AND we know that all things work together for good, 28  
to them that love God, to them who are the called ac-  
cording to *his* purpose. For whom he did foreknow, he 29  
also did predestinate *to be* conformed to the image of his  
Son, that he might be the first-born among many breth-  
ren. Moreover, whom he did predestinate, them he also called; and 30  
whom he called, them he also justified: and whom he justified, them he  
also glorified. What shall we then say to these things? If God *be* for 31  
us, who *can be* against us? He that spared not his own Son, but deliver-  
ed him up for us all, how shall he not with him also freely give us all 32  
things? 'Who shall lay any thing to the charge of God's elect? *it is* God 33  
that justifieth. Who *is* he that condemneth? *it is* Christ that died: yea 34  
rather, that is risen again; who is even at the right hand of God, who  
also maketh intercession for us. Who shall separate us from the love of 35  
Christ? *shall* tribulation, or distress, or persecution, or famine, or naked-  
ness, or peril, or sword? (As it is written, "For thy sake we are killed 36  
all the day long; we are accounted as sheep for the slaughter.") Nay, 37  
in all these things we are more than conquerors, through him that loved  
us. For I am persuaded, that neither death, nor life, nor angels, nor 38  
principalities, nor powers, nor things present, nor things to come, 'nor 39  
height, nor depth, nor any other creature, shall be able to separate us  
from the love of God which is in Christ Jesus our Lord.

The Apostle's affec-  
tionate concern for  
his brethren. Their  
rejection does not  
invalidate the coven-  
ant promises of  
God, for they were  
not made to the  
natural posterity of  
Abraham.

**I SAY** the truth in Christ, I lie not, (my conscience 9  
also bearing me witness in the Holy Ghost,) That I have 2  
great heaviness and continual sorrow in my heart. For 3  
I could wish that myself were accursed from Christ, for  
my brethren, my kinsmen according to the flesh: who 4  
are Israelites; to whom *pertaineth* the adoption, and the  
glory, and the covenants, and the giving of the law, and  
the service of God, and the promises; whose *are* the fathers, and of 5  
whom, as concerning the flesh, Christ *came*; WHO IS OVER ALL, GOD  
BLESSED FOR EVER! Amen. Not as though the word of God hath taken 6  
none effect. For they *are* not all Israel, which are of Israel: 'neither, 7  
because they are of the seed of Abraham, *are they* all children: but,  
"In Isaac shall thy seed be called," 'that is, 'They which are the chil- 8  
dren of the flesh, these *are* not the children of God; but the chil-  
dren of the promise are counted for the seed. For this *is* the word of 9  
promise, "At this time will I come, and Sarah shall have a son." And 10  
not only *this*; but when Rebecca also had conceived by one, *even* by our  
father Isaac, 'for *the children* being not yet born, neither having done 11  
any good or evil,—(that the purpose of God according to election might  
stand, not of works, but of him that calleth;—) —it was said unto her, 12  
"The elder shall serve the younger:" as it is written, "Jacob have I 13  
loved, but Esau have I hated."

The sovereignty of  
God, in bestowing  
his favors, is most  
wise and holy.

WHAT shall we say then? *Is there* unrighteousness 14  
with God? God forbid. For he saith to Moses, "I will 15  
have mercy on whom I will have mercy, and I will have  
compassion on whom I will have compassion." So then, *it is* not of 16  
him that willeth, nor of him that runneth, but of God that sheweth  
mercy. For the scripture saith unto Pharaoh; "Even for this same 17



purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Therefore 18 hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? 19 for who hath resisted his will? Nay but, O man, who art thou that re- 20 pliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, 21 of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show *his* wrath, and to make his power 22 known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on 23 the vessels of mercy, which he had afore prepared unto glory, 'even us, 24 whom he hath called, not of the Jews only, but also of the Gentiles? As 25 he saith also in Osee, "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to 26 pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called, The children of the living God." Esaias 27 also crieth concerning Israel, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he 28 will finish the work, and cut it short in righteousness: because a short work will the LORD make upon the earth." And as Esaias said before, 29 "Except the LORD of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah."

WHAT shall we say then? That the Gentiles which 30 followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but 31 Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? 32 Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at the stumbling-stone; 'as it is written, "Be- 33 hold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed." Brethren, my heart's 10 desire and prayer to God for Israel is, that they might be saved. For I 2 bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going 3 about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for 4 righteousness to every one that believeth.

Moses revealed 5 For Moses describeth the righteousness which is of the law, "That the man which doeth those things shall live 6 by them." But the righteousness which is of faith speaketh on this wise, "Say not in thy heart, Who shall ascend into heaven?" 7 (that is, to bring Christ down *from above*;) or, "Who shall descend into the deep?" (that is, to bring up Christ again from the dead.) But what 8 saith it? "The word is nigh thee, *even* in thy mouth, and in thy heart:" that is, the word of faith, which we preach. That if thou shalt confess 9 with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. (For with the heart, 10 man believeth unto righteousness; and with the mouth, confession is made unto salvation.) For, the scripture saith, "Whosoever believeth 11 on him shall not be ashamed." For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call 12 upon him. "For whosoever shall call upon the name of the LORD shall 13 be saved."



But as none could have faith in an unknown Lord; so as salvation was for Jew and Gentile, it must be preached to ALL.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" But they have not all obeyed the gospel. For Esaias saith, "Lord, who hath believed our report?" 'So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, "their sound went into all the earth, and their words unto the ends of the world." But I say, Did not Israel know? First, Moses saith, "I will provoke you to jealousy by *them that are* no people, and by a foolish nation I will anger you," But Esaias is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that asked not after me." But to Israel he saith, "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

As the promises of God respected a believing seed, so there is such a seed preserved.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life?" But what saith the answer of God unto him? "I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*." Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, ' (according as it is written, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;" ) unto this day. And David saith, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back always."

Though many of the Jews, through wilful obstinacy, have rejected the mercy of God, yet the nation shall be restored; it and the Gentiles form one church.

I SAY then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is* come unto the Gentiles, to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, ' if by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? For if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: ' for if God spared not the natural branches, *take heed* lest he also spare not thee.

Behold therefore the goodness and severity of God! on them which fell, 22  
 severity; but toward thee, goodness, if thou continue in *his* goodness:  
 otherwise thou also shalt be cut off. And they also, if they abide not still 23  
 in unbelief, shall be grafted in: for God is able to graft them in again.  
 For if thou wert cut out of the olive-tree which is wild by nature, and 24  
 wert grafted contrary to nature into a good olive-tree; how much more  
 shall these, which be the natural *branches*, be grafted into their own  
 olive-tree? For I would not, brethren, that ye should be ignorant of this 25  
 mystery, (lest ye should be wise in your own conceits) that blindness in  
 part is happened to Israel, until the fulness of the Gentiles be come in.  
 And so all Israel shall be saved: as it is written, "There shall come out 26  
 of Sion the Deliverer, and shall turn away ungodliness from Jacob: for 27  
 this *is* my covenant unto them, when I shall take away their sins. . . ."  
 As concerning the gospel, *they are* enemies for your sakes: but as touch- 28  
 ing the election, *they are* beloved for the fathers' sakes. For the gifts 29  
 and calling of God *are* without repentance. For as ye in times past have 30  
 not believed God, yet have now obtained mercy through their unbelief;  
 even so have these also now not believed, that through your mercy they 31  
 also may obtain mercy. For God hath concluded them all in unbelief, 32  
 that he might have mercy upon all.

THE depth of the riches both of the wisdom and 33  
 knowledge of God! how unsearchable *are* his judgments,  
 and his ways past finding out! For who hath known the 34  
 mind of the Lord? or who hath been his counsellor? Or who hath 35  
 first given to him, and it shall be recompensed unto him again? For of 36  
 him, and through him, and to him *are* all things: to whom *be* glory for  
 ever! Amen.

Exhortation to holi-  
 ness;—to the proper  
 use of the gifts of  
 the Spirit;—to va-  
 rious duties.

**I BESEECH** you therefore, brethren, by the mercies 12  
 of God, that ye present your bodies a living sacrifice, holy,  
 acceptable unto God, *which is* your reasonable service.  
 And be not conformed to this world: but be ye trans- 2  
 formed by the renewing of your mind, that ye may prove what *is* that  
 good, and acceptable, and perfect will of God. For I say, through the 3  
 grace given unto me, to every man that is among you, not to think of  
*himself* more highly than he ought to think; but to think soberly, ac- 4  
 cording as God hath dealt to every man the measure of faith. For as we 4  
 have many members in one body, and all members have not the same  
 office: so we, *being* many, are one body in Christ, and every one mem- 5  
 bers one of another; having then gifts, differing according to the grace 6  
 that is given to us; whether prophecy, *let us prophesy* according to the  
 proportion of faith: 'or ministry, *let us wait* on our ministering: or he 7  
 that teacheth, on teaching: 'or he that exhorteth, on exhortation: he 8  
 that giveth, *let him do it* with simplicity: he that ruleth, with diligence;  
 he that sheweth mercy, with cheerfulness. *Let* love be without dissimu- 9  
 lation. Abhor that which is evil; cleave to that which is good. '*Be* 10  
 kindly affectioned one to another with brotherly love; in honor preferring  
 one another; 'not slothful in business; fervent in spirit; serving the 11  
 Lord; 'rejoicing in hope; patient in tribulation; continuing instant in 12  
 prayer; 'distributing to the necessity of saints; given to hospitality. 13  
 'Bless them which persecute you; bless, and curse not. 'Rejoice with 14  
 them that do rejoice, and weep with them that weep. *Be* of the same 16  
 mind one toward another. Mind not high things, but condescend to men  
 of low estate. Be not wise in your own conceits. 'Recompense to no 17  
 man evil for evil. Provide things honest in the sight of all men. 'If it 18  
 be possible, as much as lieth in you, live peaceably with all men. Dearly 19  
 beloved, avenge not yourselves, but *rather* give place unto wrath: for it is



written, "Vengeance *is* mine; I will repay, saith the Lord." There- 20  
fore, if thine enemy hunger, feed him; if he thirst, give him drink: for  
in so doing thou shalt heap coals of fire on his head. Be not overcome 21  
of evil, but overcome evil with good.

Exhortation to be  
obedient to lawful  
magistrates;—to be  
governed by mutual  
love;—and to imi-  
tate Christ.

LET every soul be subject unto the higher powers. 13  
For there is no power but of God: the powers that be,  
are ordained of God. Whosoever therefore resisteth the 2  
power, resisteth the ordinance of God: and they that re-  
sist shall receive to themselves damnation. For rulers 3  
are not a terror to good works, but to the evil. Wilt thou then not be  
afraid of the power? do that which is good, and thou shalt have praise 4  
of the same; for he is the minister of God to thee for good. But if 4  
thou do that which is evil, be afraid; for he beareth not the sword in  
vain: for he is the minister of God, a revenger to *execute* wrath upon  
him that doeth evil. Wherefore *ye* must needs be subject, not only for 5  
wrath, but also for conscience' sake. For, for this cause pay ye tribute 6  
also: for they are God's ministers, attending continually upon this very  
thing. Render therefore to all their dues: tribute to whom tribute *is* 7  
*due*; custom to whom custom; fear to whom fear; honor to whom  
honor. Owe no man any thing, but to love one another: for he that 8  
loveth another hath fulfilled the law. For this, "Thou shalt not commit 9  
adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt  
not bear false witness," "Thou shalt not covet;" and if *there be* any  
other commandment, it is briefly comprehended in this saying, namely,  
"Thou shalt love thy neighbor as thyself." Love worketh no ill to his 10  
neighbor: therefore love *is* the fulfilling of the law. And that, knowing 11  
the time, that now *it is* high time to awake out of sleep: for now *is* our  
salvation nearer than when we believed. The night is far spent, the day 12  
is at hand: let us therefore cast off the works of darkness, and let us put  
on the armor of light. Let us walk honestly, as in the day: not in riot- 13  
ing and drunkenness, not in chambering and wantonness, not in strife  
and envying. But put ye on the Lord Jesus Christ, and make not pro- 14  
vision for the flesh, to *fulfil* the lusts *thereof*.

Exhortation to treat  
with forbearance  
those who are scru-  
pulous; even to ab-  
stain from lawful  
things, if indulging  
in them offended  
weak brethren;—  
to aim at every thing  
which would pro-  
mote Christian love.

HIM that is weak in the faith receive ye, *but* not to 14  
doubtful disputations. For one believeth that he may 2  
eat all things; another, who is weak, eateth herbs. Let 3  
not him that eateth, despise him that eateth not; and let  
not him which eateth not, judge him that eateth: for 4  
God hath received him. Who art thou that judgest 4  
another man's servant? to his own master he standeth or  
falleth: yea, he shall be holden up: for God is able to 5  
make him stand. One man esteemeth one day above another: another 5  
esteemeth every day *alike*. Let every man be fully persuaded in his own  
mind. He that regardeth the day, regardeth *it* unto the Lord: and he 6  
that regardeth not the day, to the Lord he doth not regard *it*. He that  
eateth, eateth to the Lord, for he giveth God thanks; and he that eateth  
not, to the Lord he eateth not, and giveth God thanks. For none of us 7  
liveth to himself, and no man dieth to himself. For whether we live, 8  
we live unto the Lord; and whether we die, we die unto the Lord:  
whether we live, therefore, or die, we are the Lord's. For to this end 9  
Christ both died, and rose, and revived, that he might be Lord both of  
the dead and living. But why dost thou judge thy brother? or why dost 10  
thou set at nought thy brother? for we shall all stand before the judg-  
ment-seat of Christ. For it is written, "*As* I live, saith the Lord, every 11  
knee shall bow to me, and every tongue shall confess to God." So then 12  
every one of us shall give account of himself to God. Let us not there- 13



fore judge one another any more : but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brother's way. I know, 14 and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou 15 not charitably. Destroy not him with thy meat, for whom Christ died. ' Let not then your good be evil spoken of : ' for the kingdom of God is 16 not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, *is* acceptable to God, 18 and approved of men. Let us therefore follow after the things which make 19 for peace, and things wherewith one may edify another. For meat destroy 20 not the work of God. All things indeed *are* pure : but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to 21 drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith ? have *it* to thyself before God. 22 Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith : 23 for whatsoever *is* not of faith is sin. We then that are strong ought to 15 bear the infirmities of the weak, and not to please ourselves. Let every 2 one of us please *his* neighbor for *his* good to edification. For even Christ 3 pleased not himself ; but, as it is written, " The reproaches of them that reproached thee, fell on me." For whatsoever things were written afore- 4 time, were written for our learning, that we through patience and com- 5 fort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus : that ye may with one mind *and* one mouth glorify God, 6 even the Father of our Lord Jesus Christ. Wherefore receive ye one 7 another, as Christ also received us, to the glory of God.

Recapitulation of the foregoing argument.

Paul again characterizes himself as the *Apostle to the GENTILES*. He purposes to visit them, but must first go up to Jerusalem.

**NOW** I say that Jesus Christ was a minister of the 8 **CIRCUMCISION** for the truth of God, to confirm the promises *made* unto the fathers : and that the **GENTILES** might 9 glorify God for *his* mercy : as it is written, " For this cause I will confess to thee among the Gentiles, and sing unto thy name." And again he saith ; " Rejoice, ye 10 Gentiles, with his people." And again, " Praise the 11 Lord, all ye Gentiles ; and laud him, all ye people." And again Esaias 12 saith ; " There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust." Now the God of 13 hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

AND I myself also am persuaded of you, my brethren, that ye also are 14 full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto 15 you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the 16 Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have there- 17 fore whereof I may glory through Jesus Christ, in those things which pertain to God. For I will not dare to speak of any of those things 18 which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, ' through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to 20 preach the gospel, not where Christ was named, lest I should build upon another man's foundation : but as it is written, " To whom he was not 21 spoken of, they shall see : and they that have not heard shall understand."

For which cause also I have been much hindered from coming to you. 22  
 But now having no more place in these parts, and having a great desire 23  
 these many years to come unto you; whensoever I take my journey into 24  
 Spain, I will come to you: for I trust to see you in my journey, and to  
 be brought on my way thitherward by you, if first I be somewhat filled  
 with your *company*. But now I go unto Jerusalem to minister unto the 25  
 saints. For it hath pleased them of Macedonia and Achaia to make a 26  
 certain contribution for the poor saints which are at Jerusalem. It hath 27  
 pleased them verily; and their debtors they are. For if the Gentiles  
 have been made partakers of their spiritual things, their duty is also to  
 minister unto them in carnal things. When therefore I have performed 28  
 this, and have sealed to them this fruit, I will come by you into Spain.  
 And I am sure that when I come unto you, I shall come in the fulness 29  
 of the blessing of the gospel of Christ. Now I beseech you, brethren, 30  
 for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye  
 strive together with me in *your* prayers to God for me; that I may be 31  
 delivered from them that do not believe in Judea; and that my service  
 which *I have* for Jerusalem, may be accepted of the saints; that I may 32  
 come unto you with joy by the will of God, and may with you be refreshed.  
 Now the God of peace *be* with you all. Amen. 33

Phebe, the bearer of *the letter, com-* I COMMEND unto you Phebe our sister, which is a 16  
*mended to their at-* servant of the church which is at Cenchrea: that ye re- 2  
*tention. Salutation.* ceive her in the Lord, as becometh saints, and that ye  
 assist her in whatsoever business she hath need of you: for she hath been  
 a succorer of many, and of myself also. Greet Priscilla and Aquila, my 3  
 helpers in Christ Jesus: (who have for my life laid down their own 4  
 necks: unto whom not only I give thanks, but also all the churches of the  
 Gentiles:) likewise *greet* the church that is in their house. Salute my 5  
 well-beloved Epenetus, who is the first fruits of Achaia unto Christ.  
 'Greet Mary, who bestowed so much labor on us. 'Salute Andronicus 6, 7  
 and Junia, my kinsmen, and my fellow-prisoners, who are of note among  
 the Apostles, who also were in Christ before me. Greet Amplias, my 8  
 beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys  
 my beloved. 'Salute Apelles, approved in Christ. 'Salute them which 9  
 are of Aristobulus' *household*. 'Salute Herodion my kinsman. Greet 11  
 them that be of the *household* of Narcissus, which are in the Lord. Salute  
 Tryphena and Tryphosa, who labor in the Lord. Salute the beloved 12  
 Persis, which labored much in the Lord. Salute Rufus, chosen in the 13  
 Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, 14  
 Patrobas, Hermes, and the brethren which are with them. Salute Phi- 15  
 lologus, and Julia, Nereus, and his sister, and Olympas, and all the saints  
 which are with them. 'Salute one another with a holy kiss. The 16  
 churches of Christ salute you.

Caution against *deceivers.* Now I beseech you, brethren, mark them which cause 17  
 divisions and offences, contrary to the doctrine which ye  
 have learned; and avoid them. For they that are such serve not our 18  
 Lord Jesus Christ, but their own belly; and by good words and fair  
 speeches deceive the hearts of the simple. For your obedience is come 19  
 abroad unto all *men*. I am glad therefore on your behalf: but yet I  
 would have you wise unto that which is good, and simple concerning evil.  
 'And the God of peace shall bruise Satan under your feet shortly. The 20  
 grace of our Lord Jesus Christ *be* with you. Amen.

Other salutations. TIMOTHEUS, my work-fellow, and Lucius, and Jason, 21  
 and Sosipater, my kinsmen, salute you. I Tertius, who 22  
 wrote *this* epistle, salute you in the Lord. Gaius mine host, and of the 23  
 whole church, saluteth you. Erastus the chamberlain of the city saluteth



you, and Quartus a brother. The grace of our Lord Jesus Christ *be* 24  
with you all. Amen.

Paul commends these *Gentiles* to the grace of God. Now to him that is of power to establish you according 25  
to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, ' but now is made manifest, and by the scriptures 26  
of the prophets, according to the commandment of the everlasting God, made known to ALL NATIONS for the obedience of faith : To God only 27  
wise, *be* glory through Jesus Christ for ever ! Amen.

## THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

PAUL and Sosthenes salute the Corinthian church. **PAUL**, called *to be* an Apostle of Jesus Christ through 1  
the will of God, and SOSTHENES *our* brother, ' unto the 2  
church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours : Grace *be* unto you, and peace from God our Father, and *from* the Lord 3  
Jesus Christ.

Paul congratulates them, on the receiving various spiritual gifts. I THANK my God always on your behalf, for the grace 4  
of God which is given you by Jesus Christ ; that in 5  
every thing ye are enriched by him, in all utterance, and in all knowledge ; even as the testimony of Christ was confirmed in 6  
you : so that ye come behind in no gift ; waiting for the coming of our 7  
Lord Jesus Christ : who shall also confirm you unto the end, ' *that ye may* 8  
*be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by 9  
whom ye were called to the fellowship of his Son Jesus Christ our Lord.

He reprobates the discord which had arisen in the Corinthian church : **NOW** I beseech you, brethren, by the name of our 10  
Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but *that* ye be perfectly joined together in the same mind and in the same judgment. For if hath been declared unto me of you, my brethren, by them *which* 11  
*are of the house* of Chloe, that there are contentions among you. Now 12  
this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. Is Christ divided ? was Paul crucified 13  
for you ? or were ye baptized in the name of Paul ? I thank God that I 14  
baptized none of you, but Crispus and Gaius ; lest any should say that I 15  
had baptized in mine own name. And I baptized also the household 16  
of Stephanus ; besides, I know not whether I baptized any other.

and rebukes the teachers who drew them away from the simplicity of the gospel, as preached by himself. For Christ sent me not to baptize, but to preach the 17  
gospel : not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching 18  
of the cross is to them that perish, foolishness ; but unto us which are saved, it is the power of God. For it is 19  
written, " I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Where *is* the wise ? where *is* 20  
the scribe ? where *is* the disputer of this world ? hath not God made foolish the wisdom of this world ? For after that in the wisdom of God 21  
the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and 22



the Greeks seek after wisdom : but we preach Christ crucified, unto the 23  
Jews a stumbling-block, and unto the Greeks foolishness; but unto them 24  
which are called, both Jews and Greeks, Christ the power of God, and  
the wisdom of God. Because the foolishness of God is wiser than men; 25  
and the weakness of God is stronger than men. For ye see your calling, 26  
brethren, how that not many wise men after the flesh, not many mighty,  
not many noble *are called*: But God hath chosen the foolish things of 27  
the world to confound the wise; and God hath chosen the weak things  
of the world to confound the things which are mighty; and base things 28  
of the world, and things which are despised, hath God chosen, *yea*, and  
things which are not, to bring to nought things that are: that no flesh 29  
should glory in his presence. But of him are ye in Christ Jesus, who 30  
of God is made unto us wisdom, and righteousness, and sanctification,  
and redemption: that, according as it is written, "He that glorieth, let 31  
him glory in the Lord."

AND I, brethren, when I came to you, came not 2  
with excellency of speech, or of wisdom, declaring unto  
you the testimony of God. For I determined not to know 2  
any thing among you, save Jesus Christ, and him cruci-  
fied. And I was with you in weakness, and in fear, and 3  
in much trembling. And my speech and my preaching 4  
was not with enticing words of man's wisdom, but in demonstration of  
the Spirit, and of power: that your faith should not stand in the wisdom 5  
of men, but in the power of God. Howbeit, we speak wisdom among 6  
them that are perfect; yet not the wisdom of this world, nor of the princes  
of this world, that come to nought: but we speak the wisdom of God in 7  
a mystery, *even* the hidden *wisdom* which God ordained before the world  
unto our glory; ' which none of the princes of this world knew: for had 8  
they known *it*, they would not have crucified the Lord of glory: but, (as 9  
it is written,) "Eye hath not seen, nor ear heard, neither have entered  
into the heart of man, the things which God hath prepared for them that  
love him." But God hath revealed *them* unto us by his Spirit: for the 10  
Spirit searcheth all things, *yea*, the deep things of God. For what man 11  
knoweth the things of a man, save the Spirit of man which is in him? *even*  
so the things of God knoweth no man, but the Spirit of God. Now we 12  
have received, not the spirit of the world, but the Spirit which is of God;  
that we might know the things that are freely given to us of God. Which 13  
things also we speak, not in the words which man's wisdom teacheth,  
but which the Holy Ghost teacheth, comparing spiritual things with  
spiritual. But the natural man receiveth not the things of the Spirit of 14  
God: for they are foolishness unto him: neither can he know *them*, be-  
cause they are spiritually discerned. But he that is spiritual judgeth all 15  
things, yet he himself is judged of no man. For who hath known the  
mind of the Lord, that he may instruct him? But we have the mind of 16  
Christ.

AND I, brethren, could not speak unto you as unto 3  
spiritual, but as unto carnal, *even* as unto babes in Christ.  
I have fed you with milk, and not with meat: for hitherto 2  
ye were not able to *bear it*, neither yet now are ye able.

' For ye are yet carnal. For whereas *there is* among you envying, and 3  
strife, and divisions, are ye not carnal, and walk as men? For while one 4  
saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers 5  
by whom ye believed, *even* as the Lord gave to every  
man? I have planted, Apollos watered: but God gave 6  
the increase. So then, neither is he that planteth any thing, neither he 7

He recalls to their  
minds his own  
method of preach-  
ing.—The gospel was  
not discovered by  
man, nor could be  
known unless re-  
vealed by the Spirit.

Their conduct proved  
that they had yet  
learned only the  
elements of Chris-  
tianity.

Different ministers  
are fellow-builders  
of God's temple,  
the church \*

that watereth : but God that giveth the increase. Now he that planteth 8  
 and he that watereth are one : and every man shall receive his own re- 9  
 ward, according to his own labor. For we are laborers together with 10  
 God : ye are God's husbandry, *ye are* God's building. According to the 11  
 grace of God which is given unto me, as a wise master-builder, I have 12  
 laid the foundation, and another buildeth thereon. But let every man 13  
 take heed how he buildeth thereupon. For other foundation can no man 14  
 lay than that is laid, which is Jesus Christ. Now if any man build upon 15  
 this foundation, gold, silver, precious stones, wood, hay, stubble : every 16  
 man's work shall be made manifest : for the day shall declare it, because 17  
 it shall be revealed by fire ; and the fire shall try every man's work, of 18  
 what sort it is. If any man's work abide which he hath built thereupon, 19  
 he shall receive a reward. If any man's work shall be burned, he shall 20  
 suffer loss : but he himself shall be saved : yet so as by fire. Know ye 21  
 not that ye are the temple of God, and *that* the Spirit of God dwelleth 22  
 in you ? If any man defile the temple of God, him shall God destroy : for 23  
 the temple of God is holy, which *temple* ye are.

Humility is neces-  
 sary for teachers in  
 that church. Chris-  
 tians should not  
 glory in them.

LET no man deceive himself. If any man among you 18  
 seemeth to be wise in this world, let him become a fool, 19  
 that he may be wise. For the wisdom of this world is 20  
 foolishness with God. For it is written, "He taketh the 21  
 wise in their own craftiness." And again, "The Lord knoweth the 22  
 thoughts of the wise, that they are vain." Therefore let no man glory 23  
 in men : for all things are yours ; ' whether Paul, or Apollos, or Cephas, 24  
 or the world, or life, or death, or things present, or things to come ; all 25  
 are yours ; ' and ye are Christ's : and Christ *is* God's.

All teachers are ac-  
 countable to Christ.

LET a man so account of us, as of the ministers of 26  
 Christ, and stewards of the mysteries of God. More- 27  
 over, it is required in stewards that a man be found faithful. But with 28  
 it is a very small thing that I should be judged of you, or of man's 29  
 judgment : yea, I judge not mine own self : ' (for I know nothing by 30  
 myself ; yet am I not hereby justified ; ) but he that judgeth me is the 31  
 Lord. Therefore judge nothing before the time, until the Lord come, 32  
 who both will bring to light the hidden things of darkness, and will 33  
 make manifest the counsels of the hearts : and then shall every man 34  
 have praise of God.

In the foregoing re-  
 proof, Paul has used  
 the name of himself  
 and Apollos, to spare  
 individuals.

AND these things, brethren, I have in a figure trans- 35  
 ferred to myself, and to Apollos, for your sakes : and 36  
 that ye might learn in us not to think *of men* above that 37  
 which is written, that no one of you be puffed up for one 38  
 against another. For who maketh thee to differ *from another* ? and 39  
 what hast thou that thou didst not receive ? now if thou didst receive *it*, 40  
 why dost thou glory, as if thou hadst not received *it* ?

If any teacher should  
 be preferred by  
 them, it was *He*,  
 who was their spir-  
 itual father. Hence  
 he admonishes  
 them.

Now ye are full, now ye are rich, ye have reigned as 41  
 kings without us : and I would to God ye did reign, that 42  
 we also might reign with you. For I think that God 43  
 hath set forth us the Apostles last, as it were appointed 44  
 to death : for we are made a spectacle unto the world, 45  
 and to angels, and to men. We *are* fools for Christ's sake, but ye *are* 46  
 wise in Christ ; we *are* weak, but ye *are* strong ; ye *are* honorable, but 47  
 we *are* despised. Even unto this present hour we both hunger, and thirst, 48  
 and are naked, and are buffeted, and have no certain dwelling-place, 49  
 ' and labor, working with our own hands : being reviled, ~~we~~ bless ; being 50  
 persecuted, we suffer it ; ' being defamed, we entreat : we are made as 51  
 the filth of the world, and *are* the off-scouring of all things unto this day. 52  
 I write not these things to shame you, but as my beloved sons I warn 53  
 14



*you.* For though ye have ten thousand instructors in Christ, yet *have ye* 15  
not many fathers : for in Christ Jesus I have begotten you through the  
gospel. ' Wherefore, I beseech you, be ye followers of me. ' For this 16  
cause have I sent unto you *Timotheus*, who is my beloved son, and faith-  
ful in the Lord, who shall bring you into remembrance of my ways which  
be in Christ, as I teach every where in every church. Now some are 18  
puffed up, as though I would not come to you. But I will come to you 19  
shortly, if the Lord will, and will know, not the speech of them which  
are puffed up, but the power. For the kingdom of God *is* not in word, 20  
but in power. What will ye ? shall I come unto you with a rod, or in 21  
love, and *in* the spirit of meekness ?

He expresses his  
astonishment at their  
toleration of incest,  
and commands them  
to debar the offender  
from the church.

IT is reported commonly *that there is* fornication 5  
among you, and such fornication as is not so much as  
named among the Gentiles, that one should have his  
father's wife. And ye are puffed up, and have not rather 2  
mourned, that he that hath done this deed might be taken  
away from among you. For I verily, as absent in body, but present in 3  
spirit, have judged already as though I were present, *concerning* him that  
hath so done this deed, ' in the name of our Lord Jesus Christ, (when 4  
ye are gathered together, and my spirit,) with the power of our Lord  
Jesus Christ, to deliver such a one unto Satan for the destruction of the 5  
flesh, that the spirit may be saved in the day of the Lord Jesus. Your 6  
glorying *is* not good. Know ye not, that a little leaven leaveneth the  
whole lump ? Purge out therefore the old leaven, that ye may be a new 7  
lump, as ye are unleavened. For even Christ our passover is sacrificed  
for us : therefore let us keep the feast, not with old leaven, neither with 8  
the leaven of malice and wickedness ; but with the unleavened *bread* of  
sincerity and truth. I wrote unto you in an epistle, ' not to company with 9  
fornicators.' Yet not altogether with the fornicators of this world, or 10  
with the covetous, or extortioners, or with idolaters : for then must ye  
needs go out of the world. But now I have written unto you not to 11  
keep company, if any man that is called a brother be a fornicator, or  
covetous, or an idolater, or a railer, or a drunkard, or an extortioner :  
with such a one no not to eat. For what have I to do to judge them 12  
also that are without ? do not ye judge them that are within ? ' but them 13  
that are without God judgeth. Therefore put away from among your-  
selves that wicked person.

Differences between  
professing Chris-  
tians should be  
settled by Christian  
arbiters.

DARE any of you, having a matter against another, go 6  
to law before the unjust, and not before the saints ? Do  
ye not know that the saints shall judge the world ? and if  
the world shall be judged by you, are ye unworthy to  
judge the smallest matters ? Know ye not that we shall judge angels ? 3  
how much more, things that pertain to this life ? If then ye have judg- 4  
ments of things pertaining to this life, set them to judge who are least  
esteemed in the church. I speak to your shame ! Is it so, that there is 5  
not a wise man among you ! no, not one that shall be able to judge be-  
tween his brethren ! But brother goeth to law with brother, and that be- 6  
fore the unbelievers ! Now therefore there is utterly a fault among you, 7  
because ye go to law one with another. Why do ye not rather take  
wrong ? why do ye not rather *suffer yourselves* to be defrauded ? Nay, 8  
ye do wrong, and defraud, and that *your* brethren !

No neglecter of the  
law is a Christian.  
Fornication is a  
most damning sin.

KNOW ye not that the unrighteous shall not inherit the 9  
kingdom of God ? Be not deceived ; neither fornicators,  
nor idolaters, nor adulterers, nor effeminate, nor abusers  
of themselves with mankind, ' nor thieves, nor covetous, nor drunkards, 10  
nor revilers, nor extortioners, shall inherit the kingdom of God. And 11



such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. ' All things are lawful unto me, but all things are not expedient : 12 all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats, but God shall 13 destroy both it and them.' Now the body *is* not for fornication, but for the Lord ; and the Lord for the body. And God hath both raised up 14 the Lord, and will also raise up us by his own power. Know ye not, 15 that your bodies are the members of Christ ? shall I then take the members of Christ, and make *them* the members of a harlot ? God forbid. What ! know ye not that he which is joined to a harlot is one body ? 16 " for two," saith he, " shall be one flesh." But he that is joined unto 17 the Lord is one spirit. ' Flee fornication. Every sin that a man doeth, 18 is without the body ; but he that committeth fornication, sinneth against his own body. What ! know ye not that your body is the temple of the 19 Holy Ghost *which is* in you, which ye have of God, and ye are not your own ? For ye are bought with a price : therefore glorify God in your 20 body, and in your spirit, which are God's.

Of marriage, celi-  
bacy, and widow-  
hood. Christians  
that are married to  
unbelievers should  
not leave them.

**NOW** concerning the things whereof ye wrote unto 7

me : *It is* good for a man not to touch a woman ! never- 2  
theless, *to avoid* fornication, let every man have his own  
wife, and let every woman have her own husband. Let 3  
the husband render unto the wife due benevolence : and

likewise also the wife unto the husband. The wife hath not power of 4  
her own body, but the husband : and likewise also the husband hath not  
power of his own body, but the wife. Defraud ye not one the other, ex- 5  
cept *it be* with consent for a time, that ye may give yourselves to fasting  
and prayer ; and come together again, that Satan tempt you not for your  
incontinency. But I speak this by permission, *and* not of command- 6  
ment. For I would that all men were even as myself : but every man 7  
hath his proper gift of God, one after this manner, and another after that.  
I say therefore to the unmarried and widows, It is good for them if they 8  
abide even as I. But if they cannot contain, let them marry : for it is 9  
better to marry than to burn. And unto the married I command, *yet* not 10  
I, but the Lord, Let not the wife depart from *her* husband : (but and if 11  
she depart, let her remain unmarried, or be reconciled to *her* husband :)  
and let not the husband put away *his* wife. But to the rest speak I, not 12  
the Lord, If any brother hath a wife that believeth not, and she be pleased  
to dwell with him, let him not put her away. And the woman which 13  
hath a husband that believeth not, and if he be pleased to dwell with her,  
let her not leave him. For the unbelieving husband is sanctified by the 14  
wife, and the unbelieving wife is sanctified by the husband : else were  
your children unclean ; but now are they holy. But if the unbelieving 15  
depart, let him depart. A brother or a sister is not under bondage in  
such *cases* ; but God hath called us to peace. For what knowest thou, 16  
O wife, whether thou shalt save *thy* husband ? or how knowest thou, O  
man, whether thou shalt save *thy* wife ? But as God hath distributed to 17  
every man, as the Lord hath called every one, so let him walk. And so  
ordain I in all churches.

Christianity does  
not alter external  
condition.

Is any man called being circumcised ? let him not be- 18  
come uncircumcised. Is any called in uncircumcision ?

let him not be circumcised. Circumcision is nothing, 19

and uncircumcision is nothing, but the keeping of the commandments of  
God. Let every man abide in the same calling wherein he was called. 20  
Art thou called *being* a servant ? care not for it ; but if thou mayest be 21  
made free, use *it* rather. For he that is called in the Lord, *being* a ser- 22

vant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants 23 of men. Brethren, let every man, wherein he is called, therein abide 24 with God.

Paul's advice to the unmarried.

Now concerning virgins, I have no commandment of 25 the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this 26 is good for the present distress; *I say*, that *it is* good for a man so to be. 'Art thou bound unto a wife? seek not to be loosed. Art thou 27 loosed from a wife? seek not a wife. But and if thou marry, thou hast 28 not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh; but I spare you. But this I say, 29 brethren, The time *is* short. It remaineth, that both they that have wives, be as though they had none: and they that weep, as though they 30 wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as 31 not abusing *it*. For the fashion of this world passeth away. 'But I 32 would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: but he 33 that is married, careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. 34 The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please *her* husband. And this I 35 speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless, 37 he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; 38 but he that giveth *her* not in marriage doeth better.

The law of the married woman.

THE wife is bound by the law as long as her husband 39 liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she 40 so abide, after my judgment: and I think also that I have the Spirit of God.

Sacrifices to the heathen gods, as the nature of the flesh was not changed by being offered to them, might be eaten: but should not, if a brother deemed it unlawful.

NOW, as touching the things offered unto idols, we 8 know that we all have knowledge, (knowledge puffeth up, but charity edifieth. And if any man think that he 2 knoweth any thing, he knoweth nothing yet as he ought to know.) But if any man love God, the same is known 3 of him. As concerning therefore the eating of those 4 things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven 5 or in earth, (as there be gods many, and lords many;) but to us *there is* 6 but one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. How- 7 beit, *there is* not in every man that knowledge: for some with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol: and their conscience, being weak, is defiled. But meat commendeth us not 8 to God: for neither if we eat are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours 9 become a stumbling-block to them that are weak. For if any man see 10



thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother 11 perish, for whom Christ died? But when ye sin so against the brethren, 12 and wound their weak conscience, ye sin against Christ. Wherefore, if 13 meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

AM I not an Apostle? am I not free? have I not seen 9  
By himself as an example, Paul teaches the propriety of abstaining from lawful things, for the good of others. Jesus Christ our Lord? are not ye my work in the Lord? If I be not an Apostle unto others, yet doubtless 2  
 I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is 3  
 this. 'Have we not power to eat and to drink?' have we not power to lead 4, 5  
 about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to 6  
 forbear working? Who goeth a warfare at any time at his own charges? 7  
 who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these 8  
 things as a man? or saith not the law the same also? For it is written 9  
 in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen? 'or saith he it 10  
 altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual 11  
 things, *is it* a great thing if we shall reap your carnal things? If others 12  
 be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about 13  
 holy things live *of the things* of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that 14  
 they which preach the gospel should live of the gospel. But I have used 15  
 none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have 16  
 nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel! For if I do this thing willingly, I have a re- 17  
 ward; but if against my will, a dispensation *of the gospel* is committed unto me. 'What is my reward then? *Verily* that, when I preach the 18  
 gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all *men*, yet have I 19  
 made myself servant unto all, that I might gain the more. And unto the 20  
 Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not with- 21  
 out law to God, but under the law to Christ,) that I might gain them that are without law: to the weak became I as weak, that I might gain the 22  
 weak: I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I may be partaker there- 23  
 of with *you*. Know ye not, that they which run in a race, run all, but 24  
 one receiveth the prize? So run, that ye may obtain. And every man 25  
 that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.—I therefore so 26  
 run, not as uncertainly; so fight I, not as one that beateth the air: but I 27  
 keep under my body, and bring *it* into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.



He warns them  
against intercourse  
with idolaters and  
other wicked per-  
sons.

MOREOVER, brethren, I would not that ye should be **10**  
ignorant how that all our fathers were under the cloud,  
and all passed through the sea; and were all baptized **2**  
unto Moses in the cloud and in the sea; and did all eat **3**  
the same spiritual meat, and did all drink the same spiritual drink; (for **4**  
they drank of that spiritual Rock that followed them: and that Rock  
was Christ.) But with many of them God was not well pleased: for **5**  
they were overthrown in the wilderness. Now these things were our **6**  
examples, to the intent we should not lust after evil things, as they also  
lusted. Neither be ye idolaters, as *were* some of them: as it is written, **7**  
“The people sat down to eat and drink, and rose up to play.” Neither **8**  
let us commit fornication, as some of them committed, and fell in one **9**  
day three and twenty thousand. Neither let us tempt Christ, as some of **9**  
them also tempted, and were destroyed of serpents. Neither murmur ye, **10**  
as some of them also murmured, and were destroyed of the destroyer.  
Now all these things happened unto them for ensamples: and they are **11**  
written for our admonition, upon whom the ends of the world are come.  
Wherefore let him that thinketh he standeth, take heed lest he fall. **12**  
There hath no temptation taken you but such as is common to man: but **13**  
God *is* faithful, who will not suffer you to be tempted above that ye are  
able; but will with the temptation also make a way to escape, that ye  
may be able to bear *it*. Wherefore, my dearly beloved, flee from idolatry. **14**  
‘I speak as to wise men; judge ye what I say. ‘The cup of blessing **15**  
which we bless, is it not the communion of the blood of Christ? The  
bread which we break, is it not the communion of the body of Christ?  
For we *being* many are one bread, and one body: for we are all par- **17**  
takers of that one bread. Behold Israel after the flesh: are not they **18**  
which eat of the sacrifices, partakers of the altar? What say I then? **19**  
that the idol is any thing, or that which is offered in sacrifice to idols is  
any thing? But *I say*, that the things which the Gentiles sacrifice, they **20**  
sacrifice to devils, and not to God: and I would not that ye should have  
fellowship with devils. Ye cannot drink the cup of the Lord, and the **21**  
cup of devils: ye cannot be partakers of the Lord’s table, and of the  
table of devils. Do we provoke the Lord to jealousy? are we stronger **22**  
than he?

When and why  
Christians should  
totally abstain from  
things sacrificed  
to idols.

ALL things are lawful for me, but all things are not **23**  
expedient: all things are lawful for me, but all things  
edify not. Let no man seek his own, but every man **24**  
another’s *wealth*. Whatsoever is sold in the shambles, **25**  
*that* eat, asking no question for conscience’ sake: “for the earth *is* the **26**  
Lord’s, and the fulness thereof.” If any of them that believe not bid you **27**  
*to a feast*, and ye be disposed to go; whatsoever is set before you, eat,  
asking no question for conscience’ sake. But if any man say unto you, **28**  
‘This is offered in sacrifice unto idols, eat not for his sake that showed it,  
and for conscience’ sake: “for the earth *is* the Lord’s, and the fulness **29**  
thereof:” ‘conscience, I say, not thine own, but of the other. For why **30**  
is my liberty judged of another *man’s* conscience? for if I by grace be a  
partaker, why am I evil spoken of for that for which I give thanks?  
Whether therefore ye eat or drink, or whatsoever ye do, do all to the **31**  
glory of God: give none offence, neither to the Jews, nor to the Gen- **32**  
tiles, nor to the church of God. Even as I please all *men* in all *things*, **33**  
not seeking mine own profit, but the *profit* of many, that they may be  
saved. Be ye followers of me, even as I also *am* of Christ. **11**

Women should not  
pray nor prophesy  
unveiled; nor should  
men be veiled.

**NOW** I praise you, brethren, that ye remember me **2**  
in all things, and keep the ordinances, as I delivered  
*them* to you. But I would have you know, that the head **3**

of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. Every man praying or prophesying, having *his* head covered, dishonoreth his head. But every woman that prayeth or prophesieth with *her* head uncovered, dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on *her* head, because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you: and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me." After the same manner also *he took* the cup, when he had supped, saying, "This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me." For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread; and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep. 'For if we would judge ourselves, we should not be judged.' But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come.

**NOW** concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and

The various spiritual gifts, have all the same Donor. Every one should exercise his gift for the edification of the whole:



so the members of a  
sound body assist  
each other.

that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. 'For the body is not one member, but many. 'If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that *part* which lacked, that there should be no schism in the body, but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. 'Now ye are the body of Christ, and members in particular. 'And God hath set some in the church, first apostles; secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? 'have all the gifts of healing? do all speak with tongues? do all interpret?

If LOVE be wanting, all gifts are unprofitable. The nature and effects of Christian love.

But covet earnestly the best gifts. And yet show I unto you a more excellent way. 'Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have the *gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the *poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 'doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, 'rejoiceth not in iniquity, but rejoiceth in the truth, 'beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be*



knowledge, it shall vanish away. For we know in part, and we prophesy 9  
in part. But when that which is perfect is come, then that which is in 10  
part shall be done away. When I was a child, I spake as a child, I un- 11  
derstood as a child, I thought as a child: but when I became a man, I  
put away childish things. For now we see through a glass, darkly; but 12  
then face to face: now I know in part; but then shall I know even as  
also I am known. And now abideth faith, hope, charity, these three; 13  
but the greatest of these *is* charity. Follow after charity, 14

AND desire spiritual *gifts*, but rather that ye may  
Of the use and abuse of various gifts in the Corinthian church, especially of the gift of tongues and prophecy.  
prophesy. For he that speaketh in an *unknown* tongue, 2  
speaketh not unto men, but unto God: for no man un-  
derstandeth *him*; howbeit in the spirit he speaketh  
mysteries. But he that prophesieth, speaketh unto men 3  
to edification, and exhortation, and comfort. He that speaketh in an 4  
*unknown* tongue edifieth himself; but he that prophesieth edifieth the  
church. I would that ye all spake with tongues, but rather that ye 5  
prophesied: for greater *is* he that prophesieth than he that speaketh with  
tongues, except he interpret, that the church may receive edifying. Now, 6  
brethren, if I come unto you speaking with tongues, what shall I profit  
you, except I shall speak to you either by revelation, or by knowledge,  
or by prophesying or by doctrine? And even things without life giving 7  
sound, whether pipe or harp, except they give a distinction in the sounds,  
how shall it be known what is piped or harped? for if the trumpet give 8  
an uncertain sound, who shall prepare himself to the battle? So like- 9  
wise ye, except ye utter by the tongue words easy to be understood, how  
shall it be known what is spoken? for ye shall speak into the air.  
There are, it may be, so many kinds of voices in the world, and none of 10  
them *is* without signification. Therefore, if I know not the meaning of 11  
the voice, I shall be unto him that speaketh a barbarian, and he that  
speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are 12  
zealous of spiritual *gifts*, seek that ye may excel to the edifying of the  
church. Wherefore, let him that speaketh in an *unknown* tongue, pray 13  
that he may interpret. For if I pray in an *unknown* tongue, my spirit 14  
prayeth, but my understanding is unfruitful. What is it then? I will 15  
pray with the spirit, and I will pray with the understanding also: I will  
sing with the spirit, and I will sing with the understanding also. Else, 16  
when thou shalt bless with the spirit, how shall he that occupieth the  
room of the unlearned say 'Amen' at thy giving of thanks, seeing he un-  
derstandeth not what thou sayest? For thou verily givest thanks well, 17  
but the other is not edified. I thank my God, I speak with tongues more 18  
than ye all: yet in the church I had rather speak five words with my un- 19  
derstanding, that *by my voice* I might teach others also, than ten thousand  
words in an *unknown* tongue. Brethren, be not children in understand- 20  
ing: howbeit, in malice be ye children, but in understanding be men.  
In the law it is written, "With *men of* other tongues and other lips will 21  
I speak unto this people; and yet for all that will they not hear me, saith  
the LORD." Wherefore tongues are for a sign, not to them that believe, 22  
but to them that believe not: but prophesying *serveth* not for them that  
believe not, but for them which believe. If therefore the whole church 23  
be come together into one place, and all speak with tongues, and there  
come in *those that are* unlearned, or unbelievers, will they not say that  
ye are mad? But if all prophesy, and there come in one that believeth 24  
not, or one unlearned, he is convinced of all, he is judged of all: and 25  
thus are the secrets of his heart made manifest; and so falling down on  
*his* face, he will worship God, and report that God is in you of a truth.  
How is it then, brethren? when ye come together, every one of you hath 26

a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 'Let the prophets speak two or three, and let the other judge. 'If *any* thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.

Women are not permitted to teach in the churches.

LET your women keep silence in the churches; for it is not permitted unto them to speak: but *they are commanded* to be under obedience, as also saith the law.

And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church. What! came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently, and in order.

By various arguments, the truth of the resurrection is established. Christ assuredly rose, and this proves the certainty of our rising. All will be raised by Christ, to receive their reward or punishment.

**MOREOVER**, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day

according to the scriptures: and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. (For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.) Therefore whether *it were* I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. (For as in Adam all die, even so in Christ shall all be made alive.) But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the



kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, "till he hath put all 25 enemies under his feet." The last enemy *that* shall be destroyed *is* 26 death. "For he hath put all things under his feet." But when he saith 27 all things are put under *him*, *it is* manifest that he is excepted which did put all things under him. And when all things shall be subdued unto 28 him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do, which 29 are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? "And why stand we in jeopardy every hour? I 30 protest by your rejoicing which I have in Christ Jesus our Lord, I die 31 daily. If after the manner of men I have fought with beasts at Ephesus, 32 what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: 'Evil communications corrupt 33 good manners.' Awake to righteousness, and sin not; for some have 34 not the knowledge of God. I speak *this* to your shame.

Some objections as  
to the manner of the  
resurrection, an-  
swered.

BUT some *man* will say, How are the dead raised up? 35 and with what body do they come? *Thou* fool! that 36 which thou sowest is not quickened except it die: and 37 that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other *grain*: but God giveth it a 38 body as it hath pleased him, and to every seed its own body. All flesh *is* 39 not the same flesh; but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds. *There are* also celestial 40 bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and an- 41 other glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. "So also *is* the resurrection of the dead. It 42 is sown in corruption, it is raised in incorruption: it is sown in dishonor, 43 it is raised in glory: it is sown in weakness, it is raised in power: it is 44 sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, "The first man 45 Adam was made a living soul," the last Adam *was made* a quickening Spirit. Howbeit, that *was* not first which is spiritual, but that which is 46 natural; and afterward that which is spiritual. The first man *is* of the 47 earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, 48 such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, 49 we shall also bear the image of the heavenly. Now this I say, brethren, 50 that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We 51 shall not all sleep, but we shall all be changed, 'in a moment, in the 52 twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For 53 this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, 54 and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

O DEATH, where *is* thy sting? O grave, where *is* thy 55 victory? The sting of death *is* sin; and the strength of 56 sin *is* the law. But thanks *be* to God, who giveth us the victory, through 57 our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, 58 unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The Christian's  
triumph.



Of their assisting  
the poor brethren  
in Judea.

**NOW** concerning the collection for the saints, as I **16**  
have given order to the churches of Galatia, even so do  
ye. Upon the first *day* of the week let every one of you **2**  
lay by him in store, as *God* hath prospered him, that there be no gather-  
ings when I come. And when I come, whomsoever ye shall approve **3**  
by *your* letters, them will I send to bring your liberality unto Jerusalem.  
'And if it be meet that I go also, they shall go with me. 'Now I will **4,5**  
come unto you, when I shall pass through Macedonia, (for I do pass  
through Macedonia,) and it may be that I will abide, yea, and winter **6**  
with you, that ye may bring me on my journey whithersoever I go. For **7**  
I will not see you now by the way; but I trust to tarry a while with you,  
if the Lord permit. 'But I will tarry at Ephesus until Pentecost. 'For **8,9**  
a great door and effectual is opened unto me, and *there are* many ad-  
versaries.

Praise of Timothy.  
Of Apollos' in-  
tended visit.

Now if Timotheus come, see that he may be with you **10**  
without fear; for he worketh the work of the Lord, as I  
also *do*. Let no man therefore despise him: but conduct **11**  
him forth in peace, that he may come unto me: for I look for him with  
the brethren. As touching *our* brother Apollos, I greatly desired him to **12**  
come unto you with the brethren: but his will was not at all to come at  
this time; but he will come when he shall have convenient time. Watch **13**  
ye, stand fast in the faith, quit you like men, be strong. Let all your **14**  
things be done with charity.

Commendation of  
Stephanus and  
others.

I **BESEECH** you, brethren: ye know the house of Ste- **15**  
phanus, that it is the first-fruits of Achaia, and *that* they  
have addicted themselves to the ministry of the saints,  
'that ye submit yourselves unto such, and to every one that helpeth **16**  
with *us*, and laboreth. I am glad of the coming of Stephanus, and **17**  
Fortunatus, and Achaicus: for that which was lacking on your part, they  
have supplied. For they have refreshed my spirit and yours: therefore **18**  
acknowledge ye them that are such.

Salutations.

THE churches of Asia salute you. Aquila and Priscilla **19**  
salute you much in the Lord, with the church that is in  
their house. 'All the brethren greet you. Greet ye one another with **20**  
a holy kiss.

'THE salutation of *me* Paul with mine own hand. 'If any man love **21**  
not the Lord Jesus Christ, let him be Anathema! Maran-atha. The **23**  
grace of our Lord Jesus Christ *be* with you. My love *be* with you all in **24**  
Christ Jesus. Amen.

## THE SECOND EPISTLE OF PAUL TO THE

## CORINTHIANS.

**PAUL**, an Apostle of Jesus Christ by the will of God, and Timothy **1**  
*our* brother, unto the church of God which is at Corinth, with all the  
saints which are in all Achaia: Grace *be* to you, and peace from God **2**  
*our* Father, and *from* the Lord Jesus Christ.

Of Paul's sufferings  
in the cause of  
Christ, and his  
consolation.

**BLESSED** be God, even the Father of our Lord **3**  
Jesus Christ, the Father of mercies, and the God of all  
comfort; who comforteth us in all our tribulation, that **4**  
we may be able to comfort them which are in any trouble by the comfort

wherewith we ourselves are comforted of God: for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation: (and our hope of you *is* stedfast,) knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: *who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:* ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

AND in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But *as God is true*, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea, (for all the promises of God in him *are* yea, and in him, Amen,) unto the glory of God by us. Now he which establisheth us with you in Christ, and hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: (for by faith ye stand;) but I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

BUT if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with over-much sorrow. Wherefore I beseech you that ye would confirm *your* love toward him: for to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave it,

He assigns the reason of his relinquishing his intention of visiting the Corinthians.

The guilty person (see 1 Cor. v.) might be restored, upon his repentance.



for your sakes *forgave I it* in the person of Christ: lest Satan should 11  
get an advantage of us: for we are not ignorant of his devices.

Another reason for  
his relinquishing his  
visit.

FURTHERMORE, when I came to Troas to *preach* 12  
Christ's gospel, and a door was opened unto me of the  
Lord, 'I had no rest in my spirit, because I found not 13  
Titus my brother: but taking my leave of them, I went from thence into  
Macedonia.

He compares him-  
self with some false  
teachers, who ob-  
truded the Mosaic  
ritual upon Chris-  
tians. The differ-  
ence between the  
Mosaic and Christian  
dispensations.

NOW thanks *be* unto God, which always causeth us to 14  
triumph in Christ, and maketh manifest the savor of his  
knowledge by us in every place! For we are unto God 15  
a sweet savor of Christ, in them that are saved, and in  
them that perish: to the one *we are* the savor of death 16  
unto death; and to the other the savor of life unto life.

And who *is* sufficient for these things? 'For we are not 17  
as many, which corrupt the word of God: but as of sincerity, but as of  
God, in the sight of God speak we in Christ. Do we begin again to 3  
commend ourselves? or need we, as some *others*, epistles of commen-  
dation to you, or *letters* of commendation from you? Ye are our epistle 2  
written in our hearts, known and read of all men: *forasmuch as ye are* 3  
manifestly declared to be the epistle of Christ ministered by us, written  
not with ink, but with the Spirit of the living God; not in tables of stone,  
but in fleshly tables of the heart. And such trust have we through Christ 4  
to God-ward: not that we are sufficient of ourselves to think any thing 5  
as of ourselves; but our sufficiency *is* of God; who also hath made us 6  
able ministers of the new testament; not of the letter, but of the spirit:  
for the letter killeth, but the spirit giveth life. But if the ministration 7  
of death, written *and* engraven in stones, was glorious, so that the chil-  
dren of Israel could not stedfastly behold the face of Moses for the glory 8  
of his countenance; which *glory* was to be done away: how shall not 9  
the ministration of the Spirit be rather glorious? For if the ministration  
of condemnation *be* glory, much more doth the ministration of righteous-  
ness exceed in glory. For even that which was made glorious had no 10  
glory in this respect, by reason of the glory that excelleth. For if that 11  
which is done away *was* glorious, much more that which remaineth *is*  
glorious.

Seeing then that we have such hope, we use great plain- 12  
ness of speech: and not as Moses, *which* put a vail over his face, that 13  
the children of Israel could not stedfastly look to the end of that which  
is abolished:—but their minds were blinded: for until this day remain- 14  
eth the same vail untaken away in the reading of the old testament;  
which *vail* is done away in Christ. But even unto this day, when Moses 15  
is read, the vail is upon their heart. Nevertheless, when it shall turn to 16  
the Lord, the vail shall be taken away. Now the Lord is that Spirit: 17  
and where the Spirit of the Lord *is*, there *is* liberty— but we all, with 18  
open face beholding as in a glass the glory of the Lord, are changed into  
the same image from glory to glory, *even* as by the Spirit of the Lord.

No minister of  
Christ should be  
dejected by trials.

THEREFORE, seeing we have this ministry, as we have 4  
received mercy, we faint not; but have renounced the 2  
hidden things of dishonesty; not walking in craftiness,  
nor handling the word of God deceitfully; but, by manifestation of the  
truth, commending ourselves to every man's conscience in the sight of  
God. 'But if our gospel be hid, it is hid to them that are lost: 'in whom 3, 4  
the god of this world hath blinded the minds of them which believe not,  
lest the light of the glorious gospel of Christ, who is the image of God,  
should shine unto them. For we preach not ourselves, but Christ Jesus 5  
the Lord; and ourselves your servants for Jesus' sake. For God, who 6  
commanded the light to shine out of darkness, hath shined in our hearts,



to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; 'persecuted, but not forsaken; cast down, but not destroyed; 'always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, "I believed, and therefore have I spoken," we also believe, and therefore speak; knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

The rewards of faithful ministers will be exceeding great For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: ' (for we walk by faith, not by sight :) ' we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Paul was conscientious and zealous. He was stimulated by the belief that Christ died as an expiatory sacrifice, and that it was his duty to live holily. KNOWING therefore the terror of the Lord, we persuade men; but we are made manifest unto God: and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf; that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore, if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of recon-

ciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain : (for he saith, " I have heard thee in a time accepted, and in the day of salvation have I succored thee : behold, now *is* the accepted time ! behold, now *is* the day of salvation ! ") giving no offence in any thing, that the ministry be not blamed : but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, ' in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings ; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, ' by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, ' by honor and dishonor, by evil report and good report ; as deceivers, and *yet* true ; ' as unknown, and *yet* well known ; as dying, and behold, we live ; as chastened, and not killed ; ' as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and *yet* possessing all things. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same ( I speak as unto *my* children, ) be ye also enlarged.

He requires them to have no unnecessary intercourse with unbelievers.

BE ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? and what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, " I will dwell in them, and walk in *them* ; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing* ; and I will receive you ; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. " Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The severity of reproof in his First Epistle proceeded from Love. He commends their repentance.

RECEIVE us ; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not *this* to condemn *you* ; for I have said before, that ye are in our hearts to die and live with *you*. Great *is* my boldness of speech toward you, great *is* my glorying of you : I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side ; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus ; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent : for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* in-



dignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all *things*.

**MOREOVER**, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality: for to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves; praying us with much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God: insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing*, (in faith, and utterance, and knowledge, and in all diligence, and in your love to us,) *see* that ye abound in this grace also: I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. (For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich:) and herein I give *my* advice. For this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not. 'For *I mean* not that other men be eased, and you burdened: 'but by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, "He that *had gathered* much had nothing over; and he that *had gathered* little had no lack." But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; and not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ. Wherefore show ye to them, and before the churches,



the proof of your love, and of our boasting on your behalf. For as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of bounty*, and not as *of covetousness*. But this *I say*, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: "For God loveth a cheerful giver." And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: as it is written, "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever." Now, he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection to the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; and by their prayer for you, which long after you, for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

He resumes his apology, by answering the accusation of assuming authority only when absent.

**NOW** I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you: but I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 'For though we walk in the flesh, we do not war after the flesh: ' (for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: 'that I may not seem as if I would terrify you by letters: ' for *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible: let such a one think this, that such as we are in word by letters when we are absent, such *will we be* also indeed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not

ourselves beyond *our measure* as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ: not 15 boasting of things without *our measure*, *that is*, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly, 'to preach the gospel in the 16 *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand. "But he that glorieth, let him glory in the 17 Lord." For not he that commendeth himself is approved, but whom 18 the Lord commendeth.

He chides the Corinthians for forsaking him, and proves that for the sake of Christ he had endured more than any of their teachers.

WOULD to God ye could bear with me a little in 11 *my* folly! And indeed bear with me. For I am jealous 2 over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. But I fear, lest by any means, as the 3 serpent beguiled *Eve* through his subtility, so your minds

should be corrupted from the simplicity that is in Christ. For if he 4 that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. For I suppose I was not a whit behind the very chiefest Apostles. But though I 5 *be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offence 7 in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of 8 *them*, to do you service. And when I was present with you, and wanted, 9 I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this boasting in 10 the regions of Achaia. Wherefore? because I love you not? God 11 knoweth. But what I do, that I will do, that I may cut off occasion 12 from them which desire occasion: that wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workers, trans- 13 forming themselves into the apostles of Christ. And no marvel; for 14 Satan himself is transformed into an angel of light. Therefore *it is* no 15 great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, 16 Let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the 17 Lord, but as it were foolishly, in this confidence of boasting. Seeing 18 that many glory after the flesh, I will glory also. For ye suffer fools 19 gladly, seeing ye *yourselves* are wise. For ye suffer, if a man bring you 20 into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, 21 as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also; 'are they Hebrews? so *am* I: are they 22 Israelites? so *am* I: are they the seed of Abraham? so *am* I: 'are they 23 ministers of Christ? (I speak as a fool,) I *am* more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; 'of the Jews five times received I forty *stripes* save one: 'thrice was 24 I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *in* journeyings often, *in* perils 26 of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; in weariness and painfulness, in 27 watchings often, in hunger and thirst, in fastings often, in cold and na-



kedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to glory:

Of certain peculiar revelations with which God had favored him. I WILL come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth; but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

Of his purpose yet to visit them, and to punish the refractory among them. BEHOLD, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 'But be it so. I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked* we not in the same steps?

AGAIN think ye, that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: *and* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

THIS *is* the third *time* I am coming to you : in the mouth of two **13**  
 or three witnesses shall every word be established. I told you before, **2**  
 and foretell you, (as if I were present, the second time, and being  
 absent now,) I write to them which heretofore have sinned, and to all  
 other, that, if I come again, I will not spare : since ye seek a proof of **3**  
 Christ speaking in me, which to you-ward is not weak, but is mighty in  
 you. For though he was crucified through weakness, yet he liveth by the **4**  
 power of God. For we also are weak in him, but we shall live with him  
 by the power of God toward you. Examine yourselves, whether ye be **5**  
 in the faith ; prove your own selves. Know ye not your own selves,  
 how that Jesus Christ is in you, except ye be reprobates ? But I trust **6**  
 that ye shall know that we are not reprobates. Now I pray to God **7**  
 that ye do no evil ; not that we should appear approved, but that ye  
 should do that which is honest, though we be as reprobates. For we can **8**  
 do nothing against the truth, but ~~for~~ the truth. For we are glad, when **9**  
 we are weak, and ye are strong : and this also we wish, *even* your per-  
 fection. Therefore I write these things being absent, lest being present **10**  
 I should use sharpness, according to the power which the Lord hath  
 given me to edification, and not to destruction.

Concluding prayer  
 and benediction.

FINALLY, brethren, farewell. Be perfect, be of good **11**  
 comfort, be of one mind, live in peace ; and the God of  
 love and peace shall be with you. Greet one another with a holy kiss : **12**  
 ' All the saints salute you. ' The grace of the Lord Jesus Christ, and **13**  
 the love of God, and the communion of the Holy Ghost, *be* with you all.  
 Amen.

## THE EPISTLE OF PAUL TO THE GALATIANS.

PAUL, an Apostle, (not of men, neither by man, but by Jesus Christ, **1**  
 and God the Father, who raised him from the dead ;) and all the brethren **2**  
 which are with me, unto the churches of Galatia : grace *be* to you **3**  
 and peace from God the Father, and *from* our Lord Jesus Christ, ' who **4**  
 gave himself for our sins, that he might deliver us from this present evil  
 world, according to the will of God and our Father : to whom *be* glory **5**  
 for ever and ever ! Amen.

Paul chides the  
 Galatians for de-  
 parting from the  
 faith.

I MARVEL that ye are so soon removed from him **6**  
 that called you into the grace of Christ, unto another  
 gospel : which is not another ; but there be some that **7**  
 trouble you, and would pervert the gospel of Christ. But though we, **8**  
 an angel from heaven, preach any other gospel unto you than that which  
 we have preached unto you, let him be accursed ! As we said before, so **9**  
 say I now again, If any *man* preach any other gospel unto you than that  
 ye have received, let him be accursed ! For do I now persuade men, or **10**  
 God ? or do I seek to please men ? for if I yet pleased men, I should not  
 be the servant of Christ.

The gospel as  
 preached by him,  
 he had received from  
 Christ himself.  
 He had always for-

BUT I certify you, brethren, that the gospel which was **11**  
 preached of me is not after man : for I neither received **12**  
 it of man, neither was I taught *it*, but by the revelation  
 of Jesus Christ. For ye have heard of my conversation **13**



bidden the observation of legal ceremonies, which was also the rule of the other Apostles.

Only Peter had been reproved for an improper compliance with the prejudices of Jewish Christians.

in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it; and 14  
 profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, 15  
 who separated me from my mother's womb, and called me by his grace, 'to reveal his Son in me, that I 16  
 might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which 17  
 were apostles before me: but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see 18  
 Peter, and abode with him fifteen days. But other of the apostles saw I 19  
 none, save James the Lord's brother. (Now the things which I write 20  
 unto you, behold, before God, I lie not.) Afterwards I came into the 21  
 regions of Syria and Cilicia; and was unknown by face unto the 22  
 churches of Judea which were in Christ: But they had heard only, 'That 23  
 'he which persecuted us in times past, now preacheth the faith which once  
 'he destroyed;' and they glorified God in me. 'Then fourteen years 2  
 after I went up again to Jerusalem with Barnabas, and took Titus with  
 me also. And I went up by revelation, and communicated unto them 2  
 that gospel which I preach among the Gentiles, (but privately to them  
 which were of reputation,) lest by any means I should run, or had run,  
 in vain. But neither Titus, who was with me, being a Greek, was com- 3  
 pelled to be circumcised: and that because of false brethren unawares 4  
 brought in, who came in privily to spy out our liberty which we have in  
 Christ Jesus, that they might bring us into bondage: to whom we gave 5  
 place by subjection, no, not for an hour; that the truth of the gospel  
 might continue with you. But of those, who seemed to be somewhat-- 6  
 whatsoever they were, it maketh no matter to me--God accepteth no  
 man's person: for they who seemed to be somewhat, in conference added  
 nothing to me: but contrariwise, when they saw that the gospel of the 7  
 uncircumcision was committed unto me, as the gospel of the circum-  
 cision was unto Peter; (for he that wrought effectually in Peter to the 8  
 apostleship of the circumcision, the same was mighty in me toward the  
 Gentiles:) and when James, Cephas, and John, who seemed to be pillars, 9  
 perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen,  
 and they unto the circumcision, 'only they would that we should remem- 10  
 ber the poor; the same which I also was forward to do. But when Peter  
 was come to Antioch, I withstood him to the face, because he was to be 11  
 blamed. For, before that certain came from James, he did eat with the  
 Gentiles: but when they were come, he withdrew, and separated himself, 12  
 fearing them which were of the circumcision. And the other Jews dis-  
 sembled likewise with him; insomuch that Barnabas also was carried 13  
 away with their dissimulation. But when I saw that they walked not  
 uprightly according to the truth of the gospel, I said unto Peter before 14  
 them all, 'If thou, being a Jew, livest after the manner of Gentiles, and  
 'not as do the Jews, why compellest thou the Gentiles to live as do the  
 'Jews? We who are Jews by nature, and not sinners of the Gentiles, 15  
 'knowing that a man is not justified by the works of the law, but by the 16  
 'faith of Jesus Christ, even we have believed in Jesus Christ, that we  
 'might be justified by the faith of Christ, and not by the works of the  
 'law: for by the works of the law shall no flesh be justified. But if, 17  
 'while we seek to be justified by Christ, we ourselves also are found sin-  
 'ners, is therefore Christ the minister of sin? God forbid. For if I 18  
 'build again the things which I destroyed, I make myself a transgressor. 13

‘For I through the law am dead to the law, that I might live unto God. 19  
 ‘I am crucified with Christ: nevertheless, I live; yet not I, but Christ 20  
 ‘liveth in me: and the life which I now live in the flesh, I live by the  
 ‘faith of the Son of God, who loved me, and gave himself for me. I do 21  
 ‘not frustrate the grace of God: for if righteousness *come* by the law,  
 ‘then Christ is dead in vain.’

**FAITH** proved to be the only method of Justification. The promise which had respect to Christ, and salvation in him, was made before the law was given. **O FOOLISH** Galatians! who hath bewitched you, 3  
 that ye should not obey the truth, before whose eyes Je-  
 sus Christ hath been evidently set forth, crucified among  
 you? This only would I learn of you, Received ye 2  
 the Spirit by the works of the law, or by the hearing of  
 faith? Are ye so foolish? having begun in the Spirit, 3  
 are ye now made perfect by the flesh? Have ye suffered so many things 4  
 in vain? if *it be* yet in vain. He therefore that ministereth to you the 5  
 Spirit, and worketh miracles among you, *doeth he it* by the works of the  
 law, or by the hearing of faith? Even as Abraham believed God, and it 6  
 was accounted to him for righteousness. Know ye therefore, that they 7  
 which are of faith, the same are the children of Abraham. And the 8  
 scripture, foreseeing that God would justify the heathen through faith,  
 preached before the gospel unto Abraham, *saying*, “In thee shall all na- 9  
 tions be blessed.” So then they which be of faith are blessed with faith-  
 ful Abraham. For as many as are of the works of the law, are under 10  
 the curse: for it is written, “Cursed *is* every one that continueth not in  
 all things which are written in the book of the law to do them.” But 11  
 that no man is justified by the law in the sight of God, *it is* evident: for,  
 “The just shall live by faith;” and the law is not of faith: but, “The 12  
 man that doeth them shall live in them.” Christ hath redeemed us from 13  
 the curse of the law, being made a curse for us: (for it is written,  
 “Cursed *is* every one that hangeth on a tree;”) that the blessing of 14  
 Abraham might come on the Gentiles through Jesus Christ; that we  
 might receive the promise of the Spirit through faith. Brethren, I 15  
 speak after the manner of men; Though *it be* but a man’s covenant, yet  
 if *it be* confirmed, no man disannulleth or addeth thereto. Now to 16  
 Abraham and his seed were the promises made. He saith not, “And to  
 seeds,” as of many; but as of one, “And to thy seed,” which is Christ.  
 And this I say, *That* the covenant that was confirmed before of God in 17  
 Christ, the law, which was four hundred and thirty years after, cannot  
 disannul, that it should make the promise of none effect. For if the in- 18  
 heritance *be* of the law, *it is* no more of promise: but God gave *it* to  
 Abraham by promise.

The design of the  
 Levitical law;—  
 to point out Christ,  
 and bring us to him,  
 that by faith we  
 might be adopted  
 into the family of  
 God.

**WHEREFORE** then *serveth* the law? It was added be- 19  
 cause of transgressions, till the seed should come to  
 whom the promise was made; and *it was* ordained by  
 angels in the hand of a mediator. Now, a mediator is 20  
 not a mediator of one; but God is one. *Is* the law 21  
 then against the promises of God? God forbid: for if  
 there had been a law given which could have given life, verily righteous-  
 ness should have been by the law. But the scripture hath concluded all 22  
 under sin, that the promise by faith of Jesus Christ might be given to  
 them that believe. But before faith came, we were kept under the law, 23  
 shut up unto the faith which should afterwards be revealed. Wherefore 24  
 the law was our school-master to *bring us* unto Christ, that we might be  
 justified by faith. But after that faith is come, we are no longer under 25  
 a school-master. For ye are all the children of God by faith in Christ 26  
 Jesus. For as many of you as have been baptized into Christ, have put 27  
 on Christ. There is neither Jew nor Greek, there is neither bond nor 28



free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ' to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father ! Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.

Paul deplores the error of the Galatians, and affectionately exhorts them to repent.

BRETHREN, I beseech you, be as I *am* ; for I *am* as ye *are*. Ye have not injured me at all. ' Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected ; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of ? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy because I tell you the truth ? They zealously affect you, *but* not well ; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you. My little children, of whom I travail in birth again, until Christ be formed in you, ' I desire to be present with you now, and to change my voice ; for I stand in doubt of you.

The history of Abraham's sons allegorized, to illustrate the fact, that believers, (who are compared to Isaac) are not under the law.

TELL me, ye that desire to be under the law, do ye not hear the law ? For it is written, that Abraham had two sons ; the one by a bond-maid, the other by a free-woman. But he *who was* of the bond-woman, was born after the flesh ; but he of the free-woman *was* by promise. ' Which things are an allegory. For these are the two covenants : the one from the mount Sinai, which gendereth to bondage, which is Agar, ' (for this Agar is mount Sinai in Arabia,) and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, " Rejoice, *thou* barren that bearest not ! break forth and cry, thou that travailest not ! for the desolate hath many more children than she which hath a husband." Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless, what saith the scripture ? " Cast out the bond-woman and her son : for the son of the bond-woman shall not be heir with the son of the free-woman." So then, brethren, we are not children of the bond-woman, but of the free.

The merits of Christ the only ground of the sinner's acceptance.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Christ is become of no effect unto you, whosoever of you are justified 4  
by the law; ye are fallen from grace. For we through the Spirit wait 5  
for the hope of righteousness by faith. For in Jesus Christ neither cir- 6  
cumcision availeth any thing, nor uncircumcision; but faith which  
worketh by love. Ye did run well; who did hinder you, that ye should 7  
not obey the truth? This persuasion *cometh* not of him that calleth you. 8  
A little leaven leaveneth the whole lump. 9

**I HAVE** confidence in you through the Lord, that ye will be none 10  
otherwise minded: but he that troubleth you shall bear *his* judgment,  
whosoever he be. And I, brethren, if I yet preach circumcision, why 11  
do I yet suffer persecution? then is the offence of the cross ceased. I 12  
would they were even cut off which trouble you!

He exhorts the Ga-  
latians to brotherly  
love, and describes  
to them unrenewed  
and renewed  
affections. For, brethren, ye have been called unto liberty; only 13  
*use* not liberty for an occasion to the flesh, but by love  
serve one another. For all the law is fulfilled in one 14  
word, *even* in this, "Thou shalt love thy neighbor as  
thyself." But if ye bite and devour one another, take heed that ye be 15  
not consumed one of another. *This* I say then, Walk in the Spirit, 16  
and ye shall not fulfil the lust of the flesh. For the flesh lusteth against 17  
the Spirit, and the Spirit against the flesh: and these are contrary the  
one to the other; so that ye cannot do the things that ye would. But if 18  
ye be led by the Spirit, ye are not under the law. Now the works of 19  
the flesh are manifest, which are *these*, Adultery, fornication, unclean-  
ness, lasciviousness, 'idolatry, witchcraft, hatred, variance, emulations, 20  
wrath, strife, seditions, heresies, 'envyings, murders, drunkenness, revel- 21  
lings, and such like: of the which I tell you before, as I have also told  
*you* in time past, that they which do such things shall not inherit the  
kingdom of God. But the fruit of the Spirit is love, joy, peace, long- 22  
suffering, gentleness, goodness, faith, 'meekness, temperance; against 23  
such there is no law. And they that are Christ's have crucified the flesh, 24  
with the affections and lusts. If we live in the Spirit, let us also walk 25  
in the Spirit. Let us not be desirous of vain-glory, provoking one 26  
another, envying one another.

Of gentleness to  
those who err, and  
love to teachers. BRETHREN, if a man be overtaken in a fault, ye which 6  
are spiritual, restore such a one in the spirit of meek-  
ness; considering thyself, lest thou also be tempted.  
'Bear ye one another's burdens, and so fulfil the law of Christ. 'For if 2, 3  
a man think himself to be something, when he is nothing, he deceiveth  
himself. But let every man prove his own work, and then shall he have 4  
rejoicing in himself alone, and not in another. For every man shall 5  
bear his own burden. Let him that is taught in the word, communicate 6  
unto him that teacheth in all good things. Be not deceived; God is 7  
not mocked: for whatsoever a man soweth, that shall he also reap. For 8  
he that soweth to his flesh, shall of the flesh reap corruption; but he  
that soweth to the Spirit, shall of the Spirit reap life everlasting. And 9  
let us not be weary in well-doing: for in due season we shall reap, if we  
faint not. As we have therefore opportunity, let us do good unto all 10  
*men*, especially unto them who are of the household of faith.

Recapitulation, or  
summary of what  
had been said  
throughout the  
Epistle. YE see how large a letter I have written unto you 11  
with mine own hand. As many as desire to make a fair 12  
show in the flesh, they constrain you to be circumcised;  
only lest they should suffer persecution ~~for~~ the cross of  
Christ. For neither they themselves who are circumcised keep the law; 13  
but desire to have you circumcised, that they may glory in your flesh.  
But God forbid that I should glory, save in the cross of our Lord Jesus 14  
Christ, by whom the world is crucified unto me, and I unto the world.



For in Jesus Christ neither circumcision availeth any thing, nor uncir- 15  
cumcision, but a new creature. And as many as walk according to this 16  
rule, peace *be* on them, and mercy, and upon the Israel of God! From 17  
henceforth let no man trouble me: for I bear in my body the marks of  
the Lord Jesus. Brethren, the grace of our Lord Jesus Christ *be* with 18  
your spirit. Amen.

## THE EPISTLE OF PAUL TO THE EPHESIANS.

**PAUL**, an apostle of Jesus Christ by the will of God, to the saints **1**  
which are at Ephesus, and to the faithful in Christ Jesus: grace *be* to **2**  
you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Praise to God, for  
the salvation of  
sinners.

BLESSED *be* the God and Father of our Lord Jesus **3**  
Christ, who hath blessed us with all spiritual blessings in  
heavenly *places* in Christ: according as he hath chosen **4**  
us in him, before the foundation of the world, that we should be holy and  
without blame before him in love; having predestinated us unto the **5**  
adoption of children by Jesus Christ to himself, according to the good  
pleasure of his will, 'to the praise of the glory of his grace, wherein he **6**  
hath made us accepted in the Beloved: in whom we have redemption **7**  
through his blood, the forgiveness of sins,—(according to the riches of  
his grace, wherein he hath abounded toward us in all wisdom and pru- **8**  
dence, 'having made known unto us the mystery of his will, according **9**  
to his good pleasure, which he hath purposed in himself: that in the dis- **10**  
pensation of the fulness of times, he might gather together in one all  
things in Christ, both which are in heaven, and which are on earth;  
*even* in him:)—in whom also we have obtained an inheritance, being **11**  
predestinated according to the purpose of him who worketh all things  
after the counsel of his own will: that we should be to the praise of his **12**  
glory, who first trusted in Christ:—in whom ye also *trusted*, after that **13**  
ye heard the word of truth, the gospel of your salvation:—in whom also  
after that ye believed, ye were sealed with that Holy Spirit of promise,  
which is the earnest of our inheritance until the redemption of the pur- **14**  
chased possession, unto the praise of his glory.

They who are saved,  
whether Jews or  
Gentiles, are heirs  
to eminent blessings.

WHEREFORE I also, after I heard of your faith in the **15**  
Lord Jesus, and love unto all the saints, 'cease not to **16**  
give thanks for you, making mention of you in my prayers;  
that the God of our Lord Jesus Christ, the Father of glory, may give **17**  
unto you the spirit of wisdom and revelation in the knowledge of him:  
the eyes of your understanding being enlightened; that ye may know **18**  
what is the hope of his calling, and what the riches of the glory of his  
inheritance in the saints, and what *is* the exceeding greatness of his **19**  
power to us-ward who believe, according to the working of his mighty  
power, 'which he wrought in Christ, when he raised him from the dead, **20**  
and set *him* at his own right hand in the heavenly *places*, (far above all **21**  
principality, and power, and might, and dominion, and every name that  
is named, not only in this world, but also in that which is to come:) and **22**  
hath put all *things* under his feet, and gave him *to be* the head over all  
*things* to the church, 'which is his body, the fulness of him that filleth all **23**  
in all. And you *hath he quickened*, who were dead in trespasses and **24**

sins : wherein in time past ye walked according to the course of this 2  
 world, according to the prince of the power of the air, the spirit that now  
 worketh in the children of disobedience : among whom also we all had 3  
 our conversation in times past in the lusts of our flesh, fulfilling the de-  
 sires of the flesh and of the mind ; and were by nature the children of  
 wrath, even as others : but God, who is rich in mercy, for his great love 4  
 wherewith he loved us, ' even when we were dead in sins ; hath quickened 5  
 us together with Christ, (by grace ye are saved !) and hath raised *us* up 6  
 together, and made *us* sit together in heavenly *places*, in Christ Jesus :  
 that in the ages to come he might show the exceeding riches of his grace 7  
 in *his* kindness toward us, through Christ Jesus. For by grace are ye 8  
 saved, through faith ; and that not of yourselves : *it is* the gift of God,  
 ' not of works, lest any man should boast. ' For we are his workmanship, 9  
 created in Christ Jesus unto good works, which God hath before or-  
 dained that we should walk in them.

WHEREFORE remember, that ye *being* in time past 11  
 Gentiles on an equality with Jews in the Christian church, being of the same body. Gentiles in the flesh, (who are called Uncircumcision by 12  
 that which is called the Circumcision in the flesh, made by hands ;) that at that time ye were without Christ, 12  
 being aliens from the commonwealth of Israel, and strangers from the  
 covenants of promise, having no hope, and without God in the world :  
 but now, in Christ Jesus, ye, who sometime were afar off, are made nigh 13  
 by the blood of Christ. For he is our peace, who hath made both one, 14  
 and hath broken down the middle wall of partition *between us* ; having 15  
 abolished in his flesh the enmity, *even* the law of commandments *contained*  
 in ordinances : to make in himself of twain one new man, *so* making 16  
 peace ; and that he might reconcile both unto God in one body by the 17  
 cross, having slain the enmity thereby : and came and preached peace 18  
 to you which were afar off, and to them that were nigh. For through 18  
 him we both have an access by one spirit unto the Father. Now 19  
 therefore ye are no more strangers and foreigners, but fellow-citizens  
 with the saints, and of the household of God ; and are built upon the  
 foundation of the apostles and prophets, Jesus Christ himself being the  
 chief corner-stone : in whom all the building, fitly framed together, 21  
 groweth unto a holy temple in the Lord : in whom ye also are builded 22  
 together, for a habitation of God through the Spirit.

For preaching this doctrine, formerly, little understood, Paul incurred the hatred of the Jews. For this cause, I Paul, the prisoner of Jesus Christ 3  
 for you Gentiles, if ye have heard of the dispensation of 2  
 the grace of God which *is* given me to you-ward : how 3  
 that by revelation he made known unto me the mystery,  
 (as I wrote afore in few words ; whereby, when ye read, ye may under- 4  
 stand my knowledge in the mystery of Christ ;) which in other ages 5  
 was not made known unto the sons of men, as it is now revealed unto his  
 holy apostles and prophets by the Spirit ; that the Gentiles should be 6  
 fellow-heirs, and of the same body, and partakers of his promise in Christ  
 by the Gospel ; whereof I was made a minister according to the gift of 7  
 the grace of God given unto me by the effectual working of his power :  
 (unto me, who am less than the least of all saints, is this grace given,) 8  
 that I should preach among the Gentiles the unsearchable riches of  
 Christ : and to make all *men* see what *is* the fellowship of the mystery, 9  
 which from the beginning of the world hath been hid in God, who created  
 all things by Jesus Christ, to the intent that now unto the principalities 10  
 and powers in heavenly *places*, might be known by the church the manifold  
 wisdom of God, according to the eternal purpose which he purposed 11  
 in Christ Jesus our Lord : in whom we have boldness and access with 12  
 confidence by the faith of him. Wherefore I desire that ye faint not at 13



my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, 'that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 'that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end! Amen.

Love and concord recommended. Spiritual gifts bestowed by Christ, being intended for the edification of the church, should be no occasion of discord.

**I THEREFORE**, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, 'endeavoring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, 'one God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.—Wherefore he saith, "When he ascended up on high, he led captivity captive, and gave gifts unto men." Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, 'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Exhortation to meekness; and kindness, after the example of God in Christ.

**THIS** I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 'having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. 'But ye have not so learned Christ, 'if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; 'neither give place to the devil. 'Let him that stole, steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that

needeth. Let no corrupt communication proceed out of your mouth, 29  
but that which is good to the use of edifying, that it may minister grace  
unto the hearers; and grieve not the Holy Spirit of God, whereby ye 30  
are sealed unto the day of redemption. Let all bitterness, and wrath, 31  
and anger, and clamor, and evil-speaking, be put away from you, with all  
malice: and be ye kind one to another, tender-hearted, forgiving one 32  
another, even as God for Christ's sake hath forgiven you. Be ye there- 5  
fore followers of God as dear children; and walk in love, as Christ also 2  
hath loved us, and hath given himself for us an offering and a sacrifice  
to God for a sweet-smelling savor.

Obscenity and in- But fornication, and all uncleanness, or covetousness, 3  
temperance of every let it not be once named among you, (as becometh  
kind, to be carefully saints,) 'neither filthiness, nor foolish talking, nor 4  
shunned. jesting, which are not convenient: but rather giving of thanks. For 5  
this ye know, that no whoremonger, nor unclean person, nor covetous  
man, who is an idolater, hath any inheritance in the kingdom of Christ  
and of God. Let no man deceive you with vain words: for because 6  
of these things cometh the wrath of God upon the children of disobe-  
dience. 'Be not ye therefore partakers with them. 'For ye were 7,8  
sometime darkness, but now *are ye* light in the Lord: walk as children  
of light; (for the fruit of the Spirit *is* in all goodness, and righteous- 9  
ness, and truth;) 'proving what is acceptable unto the Lord. 'And 10  
have no fellowship with the unfruitful works of darkness, but rather  
reprove *them*: For it is a shame even to speak of those things which 12  
are done of them in secret. But all things that are reprov'd, are 13  
made manifest by the light: for whatsoever doth make manifest is light.  
Wherefore he saith, "Awake, thou that sleepest, and arise from the 14  
dead, and Christ shall give thee light." See then that ye walk circum- 15  
spectly, not as fools, but as wise, 'redeeming the time, because the 16  
days are evil. Wherefore be ye not unwise, but understanding what 17  
the will of the Lord *is*. And be not drunk with wine, wherein is ex- 18  
cess; but be filled with the Spirit, 'speaking to yourselves in psalms, 19  
and hymns, and spiritual songs, singing and making melody in your  
heart to the Lord, giving thanks always for all things unto God and 20  
the Father, in the name of our Lord Jesus Christ.

Relative duties of Submitting yourselves one to another in the fear of 21  
husbands and wives, God: Wives, submit yourselves unto your own hus- 22  
of parents and bands, as unto the Lord. For the husband is the head 23  
children, and of of the wife, even as Christ is the head of the church:  
servants and masters. and he is the Saviour of the body. Therefore as the church is subject 24  
unto Christ, so *let* the wives *be* to their own husbands in every thing.  
Husbands, love your wives, even as Christ also loved the church, and 25  
gave himself for it; that he might sanctify and cleanse it with the 26  
washing of water by the word, that he might present it to himself a 27  
glorious church, not having spot or wrinkle, or any such thing; but  
that it should be holy and without blemish. So ought men to love their 28  
wives, as their own bodies. He that loveth his wife loveth himself, 'for 29  
no man ever yet hated his own flesh, but nourisheth and cherisheth it,  
even as the Lord the church. For we are members of his body, of his 30  
flesh, and of his bones. "For this cause shall a man leave his father 31  
and mother, and shall be joined unto his wife, and they two shall be one  
flesh." This is a great mystery: but I speak concerning Christ and 32  
the church. Nevertheless, let every one of you in particular so love 33  
his wife even as himself: and the wife *see* that she reverence *her* hus-  
band. Children, obey your parents in the Lord: for this is right. 6  
"Honor thy father and mother," (which is the first commandment with 2

promise,) "that it may be well with thee, and thou mayest live long on the earth." And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God, from the heart: 'with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Exhortation to unwavering trust in God, and continual prayer.

FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the Wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 'for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Commendation of Tychicus. Apostolical benediction.

BUT that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts. Peace *be* to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

## THE EPISTLE OF PAUL TO THE PHILIPPIANS.

**PAUL** and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons. Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Paul's love for the Philippians.

I **THANK** my God upon every remembrance of you, 'always in every prayer of mine for you all,—making request with joy,—for your fellowship in the gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ:



'even as it is meet for me to think this of you all, because I have you 7  
in my heart; inasmuch as both in my bonds, and in the defence and  
confirmation of the gospel, ye all are partakers of my grace. For God 8  
is my record, how greatly I long after you all in the bowels of Jesus  
Christ.

And this I pray, that your love may abound yet more and 9  
more in knowledge and in all judgment; that ye may approve things 10  
that are excellent; that ye may be sincere and without offence till the  
day of Christ, 'being filled with the fruits of righteousness, which are 11  
by Jesus Christ, unto the glory and praise of God.

His imprisonment  
at Rome, had been  
a means of pro-  
moting the cause  
of Christ.

BUT I would ye should understand, brethren, that the 12  
things *which happened* unto me have fallen out rather  
unto the furtherance of the gospel; so that my bonds in 13  
Christ are manifest in all the palace, and in all other

*places*, 'and many of the brethren in the Lord, waxing confident by my 14  
bonds, are much more bold to speak the word without fear. Some 15  
indeed preach Christ even of envy and strife; and some also of good  
will. The one preach Christ of contention, not sincerely, supposing 16  
to add affliction to my bonds. But the other of love, knowing that I 17  
am set for the defence of the gospel. What then? notwithstanding, 18  
every way, whether in pretence or in truth, Christ is preached; and I  
therein do rejoice, yea, and will rejoice. For I know that this shall 19  
turn to my salvation through your prayer, and the supply of the Spirit  
of Jesus Christ, 'according to my earnest expectation, and *my* hope, 20  
that in nothing I shall be ashamed, but *that* with all boldness, as al-  
ways, so now also, Christ shall be magnified in my body, whether *it be*  
by life, or by death. For to me to live *is* Christ, and to die *is* gain. 21  
But if I live in the flesh, this *is* the fruit of my labor; yet what I shall 22  
choose I wot not. For I am in a strait betwixt two, having a desire to 23  
depart, and to be with Christ; which is far better: nevertheless, to 24  
abide in the flesh *is* more needful for you. And having this con- 25  
fidence, I know that I shall abide and continue with you all for your  
furtherance and joy of faith; that your rejoicing may be more abundant 26  
in Jesus Christ for me, by my coming to you again.

Various exercises  
of piety enjoined  
by the example of  
Christ.

ONLY let your conversation be as it becometh the 27  
gospel of Christ: that whether I come and see you, or  
else be absent, I may hear of your affairs, that ye stand  
fast in one spirit, with one mind striving together for the faith of the  
gospel; 'and in nothing terrified by your adversaries: which is to them 28  
an evident token of perdition, but to you of salvation, and that of God.  
For unto you it is given in the behalf of Christ, not only to believe on 29  
him, but also to suffer for his sake; having the same conflict which ye 30  
saw in me, *and* now hear *to be* in me. If *there be* therefore any conso- 2  
lation in Christ, if any comfort of love, if any fellowship of the Spirit,  
if any bowels and mercies, 'fulfil ye my joy, that ye be like-minded, 2  
having the same love, *being* of one accord, of one mind. Let nothing 3  
*be done* through strife or vain-glory; but in lowliness of mind let each  
esteem other better than themselves. Look not every man on his own 4  
things, but every man also on the things of others. Let this mind be 5  
in you, which was also in Christ Jesus, 'who, being in the form of God, 6  
thought it not robbery to be equal with God, but made himself of no 7  
reputation, and took upon him the form of a servant, and was made in  
the likeness of men: and being found in fashion as a man, he humbled 8  
himself, and became obedient unto death, even the death of the cross.  
Wherefore God also hath highly exalted him, and given him a name 9  
which is above every name: that at the name of Jesus every knee 10  
should bow, of *things* in heaven, and *things* in earth, and *things* under

the earth, and *that* every tongue should confess that Jesus Christ is 11  
 Lord, to the glory of God the Father. Wherefore, my beloved, 12  
 as ye have always obeyed, not as in my presence only, but now much  
 more in my absence, work out your own salvation with fear and trem-  
 bling: for it is God which worketh in you both to will and to do of *his* 13  
 good pleasure. Do all things without murmurings and disputings; that 14  
 ye may be blameless and harmless, the sons of God, without rebuke, in  
 the midst of a crooked and perverse nation: among whom ye shine as  
 lights in the world, 'holding forth the word of life; that I may rejoice 16  
 in the day of Christ, that I have not run in vain, neither labored in  
 vain. Yea, and if I be offered upon the sacrifice and service of 17  
 your faith, I joy, and rejoice with you all: for the same cause also do 18  
 ye joy, and rejoice with me.

Praise of Timothy,  
 whom the Apostle  
 promises to send to  
 them. Epaphroditus  
 is sent back.

BUT I trust in the Lord Jesus to send Timotheus 19  
 shortly unto you, that I also may be of good comfort,  
 when I know your state.\* For I have no man like- 20  
 minded, who will naturally care for your state. For all 21  
 seek their own, not the things which are Jesus Christ's. But ye know 22  
 the proof of him, that as a son with the father, he hath served with me in  
 the gospel. Him therefore I hope to send presently, so soon as I shall 23  
 see how it will go with me. But I trust in the Lord that I also myself 24  
 shall come shortly. Yet I supposed it necessary to send to you Epaph- 25  
 roditus, my brother, and companion in labor, and fellow-soldier, but  
 your messenger, and he that ministered to my wants; for he longed 26  
 after you all, and was full of heaviness, because that ye had heard that  
 he had been sick. For indeed he was sick, nigh unto death: but God 27  
 had mercy on him; and not on him only, but on me also, lest I should  
 have sorrow upon sorrow. I sent him therefore the more carefully, that, 28  
 when ye see him again, ye may rejoice, and that I may be the less sor-  
 rowful. Receive him therefore in the Lord with all gladness; and 29  
 hold such in reputation. Because for the work of Christ he was nigh 30  
 unto death, not regarding his life, to supply your lack of service toward  
 me.

Cautions against  
 false teachers.

FINALLY, my brethren, rejoice in the Lord. To 3  
 write the same things to you, to me indeed *is* not griev-  
 ous, but for you *it is* safe. Beware of dogs, beware of evil workers, 2  
 beware of the concision. For we are the circumcision, which worship 3  
 God in the Spirit, and rejoice in Christ Jesus, and have no confidence  
 in the flesh. 'Though I might also have confidence in the flesh. If 4  
 any other man thinketh that he hath whereof he might trust in the  
 flesh, I more: circumcised the eighth day, of the stock of Israel, *of* 5  
 the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law,  
 a Pharisee; 'concerning zeal, persecuting the church; touching the 6  
 righteousness which is in the law, blameless. But what things were  
 gain to me, those I counted loss for Christ. Yea doubtless, and I 8  
 count all things *but* loss for the excellency of the knowledge of Christ  
 Jesus my Lord: for whom I have suffered the loss of all things, and do  
 count them *but* dung, that I may win Christ, 'and be found in him, not 9  
 having mine own righteousness, which is of the law, but that which is  
 through the faith of Christ, the righteousness which is of God by faith:  
 'that I may know him, and the power of his resurrection, and the fel- 10  
 lowship of his sufferings, being made conformable unto his death; if 11  
 by any means I might attain unto the resurrection of the dead. Not as 12  
 though I had already attained, either were already perfect: but I fol-  
 low after, if that I may apprehend that for which also I am apprehended  
 of Christ Jesus. Brethren, I count not myself to have apprehended: 13

but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the 14 mark for the prize of the high calling of God in Christ Jesus. Let us 15 therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Never- 16 theless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Brethren, be followers together of 17 me, and mark them which walk so as ye have us for an ensample. For 18 many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, 'whose end 19 *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things. For our conversation is in heaven; 20 from whence also we look for the Saviour, the Lord Jesus Christ, 'who 21 shall change our vile body, that it may be fashioned like unto his glorious body, according to the working-whereby he is able even to subdue all things unto himself. Therefore, my brethren, dearly beloved and 4 longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

**I BESEECH** Euodias, and beseech Syntyche, that 2 they be of the same mind in the Lord. And I entreat 3 thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and *with* other my fellow-laborers, whose names *are* in the book of life. Rejoice in the 4 Lord alway: *and* again I say, Rejoice! Let your moderation be known 5 unto all men. The Lord *is* at hand: 'be careful for nothing; but in 6 every thing by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth 7 all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things 8 *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if 9 *there be* any virtue, and if *there be* any praise, think on these things; 'those things which ye have both learned, and received, and heard, and 9 seen in me, do: and the God of peace shall be with you.

He thanks the Philippians for their peculiar kindness to himself. BUT I rejoice in the Lord greatly, that now at the 10 last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not 11 that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I 12 know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need: 13 'I can do all things through Christ which strengthened me. 'Notwithstanding, ye have well done that ye did communicate with my affliction. Now ye Philippians, know also, that in the beginning of the gospel, 15 when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only: for even in Thessalonica 16 ye sent once and again unto my necessity. Not because I desire a 17 gift: but I desire fruit that may abound to your account. But I have 18 all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need 19 according to his riches in glory by Christ Jesus. Now unto God and 20 our Father *be* glory for ever and ever! Amen.

**SALUTE** every saint in Christ Jesus. The brethren which are with 21 me greet you: all the saints salute you; chiefly they that are of Cesar's 22 household. The grace of our Lord Jesus Christ *be* with you all. Amen.



# THE EPISTLE OF PAUL TO THE COLOSSIANS.

**PAUL** an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother, ' to the saints and faithful brethren in Christ which are at Colosse. Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

Commendation of the Colossians and of Epaphras, their minister.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, 'since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, for the hope which is laid up for you in heaven; whereof ye heard before in the word of the truth of the gospel, which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ: who also declared unto us your love in the Spirit.

The dignity and majesty of Jesus Christ, the author and preserver of the church.

FOR this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, ' in whom we have redemption, (through his blood,) *even* the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: (for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him and for him:) and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence: for it pleased *the Father* that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

By his death he atoned for sin.

AND you, that were sometime alienated, and enemies *in your* mind by wicked works, yet now hath he reconciled 'in the body of his flesh through death; to present you holy, and unblamable, and unreprouvable in his sight; if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; ' who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God: *even* the mystery which hath been hid from ages, and from generations; but

is now made manifest to his saints, to whom God would make known 27  
 what *is* the riches of the glory of this mystery among the Gentiles,  
 which is Christ in you, the hope of glory: whom we preach, warning 28  
 every man, and teaching every man in all wisdom; that we may present  
 every man perfect in Christ Jesus: whereunto I also labor, striving 29  
 according to his working, which worketh in me mightily.

FOR I would that ye knew what great conflict I have 2  
 for you, and *for* them at Laodicea, and *for* as many as  
 have not seen my face in the flesh; that their hearts 2  
 might be comforted, being knit together in love, and  
 unto all riches of the full assurance of understanding,  
 to the acknowledgment of the mystery of God, and of the Father, and  
 of Christ, in whom are hid all the treasures of wisdom and knowledge. 3  
 And this I say, lest any man should beguile you with enticing words. 4  
 For though I be absent in the flesh, yet am I with you in the spirit, 5  
 joying and beholding your order, and the stedfastness of your faith in  
 Christ. As ye have therefore received Christ Jesus the Lord, so 6  
 walk ye in him, 'rooted and built up in him, and established in the 7  
 faith, as ye have been taught, abounding therein with thanksgiving.  
 Beware lest any man spoil you through philosophy and vain deceit, 8  
 after the tradition of men, after the rudiments of the world, and not  
 after Christ. For in him dwelleth all the fulness of the Godhead 9  
 bodily. And ye are complete in him, which is the head of all princi- 10  
 pality and power: in whom also ye are circumcised with the circum- 11  
 cision made without hands, in putting off the body of the sins of the  
 flesh: by the circumcision of Christ, 'buried with him in baptism; 12  
 wherein also ye are risen with *him* through the faith of the operation of  
 God, who hath raised him from the dead. And you, being dead in your 13  
 sins and the uncircumcision of your flesh, hath he quickened together  
 with him, having forgiven you all trespasses; blotting out the hand- 14  
 writing of ordinances that was against us, which was contrary to us,  
 and took it out of the way, nailing it to his cross; *and* having spoiled 15  
 principalities and powers, he made a show of them openly, triumphing  
 over them in it. Let no man therefore judge you in meat, or in drink, 16  
 or in respect of a holy-day, or of the new-moon, or of the sabbath-  
*days*: which are a shadow of things to come; but the body *is* of Christ. 17  
 Let no man beguile you of your reward in a voluntary humility and 18  
 worshipping of angels, intruding into those things which he hath not  
 seen, vainly puffed up by his fleshly mind, 'and not holding the head, 19  
 from which all the body by joints and bands having nourishment minis-  
 tered, and knit together, increaseth with the increase of God. Where- 20  
 fore, if ye be dead with Christ from the rudiments of the world, why,  
 as though living in the world, are ye subject to ordinances, 'Touch 21  
 not; taste not; handle not!' which all are to perish with the using; 22  
 after the commandments and doctrines of men? Which things have 23  
 indeed a show of wisdom in will-worship, and humility, and neglecting  
 of the body; not in any honor to the satisfying of the flesh.

EXhortations. IF ye then be risen with Christ, seek those things 3  
 which are above, where Christ sitteth on the right hand  
 of God. Set your affection on things above, not on things on the earth. 2  
 'For ye are dead, and your life is hid with Christ in God. 'When 3,4  
 Christ, *who is* our life, shall appear, then shall ye also appear with him  
 in glory.

MORTIFY therefore your members which are upon the earth; forni- 5  
 cation, uncleanness, inordinate affection, evil concupiscence, and cov-  
 etousness, which is idolatry: for which things' sake the wrath of God 6

cometh on the children of disobedience; in the which ye also walked 7  
 sometime, when ye lived in them: but now ye also put off all these; 8  
 anger, wrath, malice, blasphemy, filthy communication out of your  
 mouth; lie not one to another, seeing that ye have put off the old man 9  
 with his deeds, and have put on the new *man*, which is renewed in 10  
 knowledge after the image of him that created him: where there is 11  
 neither Greek nor Jew, circumcision nor uncircumcision, Barbarian,  
 Scythian, bond *nor* free: but Christ *is* all, and in all. Put on 12  
 therefore, as the elect of God, holy and beloved, bowels of mercies,  
 kindness, humbleness of mind, meekness, long-suffering; (forbearing 13  
 one another, and forgiving one another, if any man have a quarrel  
 against any: even as Christ forgave you, so also *do* ye.) And above all 14  
 these things *put on* charity, which is the bond of perfectness. And let 15  
 the peace of God rule in your hearts, to the which also ye are called in  
 one body; and be ye thankful. Let the word of Christ dwell in 16  
 you richly in all wisdom; teaching and admonishing one another in  
 psalms, and hymns, and spiritual songs, singing with grace in your  
 hearts to the Lord. And whatsoever ye do in word or deed, *do* all in 17  
 the name of the Lord Jesus, giving thanks to God and the Father by  
 him.

Duties of various  
 stations.

WIVES, submit yourselves unto your own husbands, 18  
 as it is fit in the Lord. Husbands, love *your* wives, 19  
 and be not bitter against them. Children, obey *your* parents in all 20  
 things: for this is well-pleasing unto the Lord. Fathers, provoke not 21  
 your children to *anger*, lest they be discouraged. Servants, obey in all 22  
 things *your* masters according to the flesh; not with eye-service, as men-  
 pleasers; but in singleness of heart, fearing God: and whatsoever ye 23  
 do, do *it* heartily, as to the Lord, and not unto men: knowing that of 24  
 the Lord ye shall receive the reward of the inheritance: for ye serve  
 the Lord Christ. But he that doeth wrong, shall receive for the wrong 25  
 which he hath done: and there is no respect of persons. Masters, give 4  
 unto *your* servants that which is just and equal: knowing that ye also  
 have a master in heaven.

Different injunc-  
 tions, mixed with  
 salutations.

CONTINUE in prayer, and watch in the same with 2  
 thanksgiving; withal praying also for us, that God would 3  
 open unto us a door of utterance, to speak the mystery  
 of Christ, for which I am also in bonds: that I may make it manifest, 4  
 as I ought to speak. Walk in wisdom toward them that are with- 5  
 out, redeeming the time. Let your speech *be* always with grace, sea- 6  
 soned with salt, that ye may know how ye ought to answer every man.

ALL my state shall Tychicus declare unto you, *who is* a beloved 7  
 brother, and a faithful minister and fellow-servant in the Lord: whom 8  
 I have sent unto you for the same purpose, (that he might know  
 your estate, and comfort your hearts,) with Onesimus, a faithful and 9  
 beloved brother, who is *one* of you. They shall make known unto  
 you all things which *are done* here. Aristarchus, my fellow- 10  
 prisoner, saluteth you; and Marcus, sister's son to Barnabas; (touch-  
 ing whom ye received commandments; if he come unto you, re- 11  
 ceive him;) and Jesus, which is called Justus, who are of the cir-  
 cumcision. These only *are my* fellow-workers unto the kingdom of 12  
 God, which have been a comfort unto me. Epaphras, who is *one* of you, 13  
 a servant of Christ, saluteth you, always laboring fervently for you in  
 prayers, that ye may stand perfect and complete in all the will of God.  
 For I bear him record, that he hath a great zeal for you, and them *that* 13  
*are* in Laodicea, and them in Hierapolis. Luke, the beloved physician, 14  
 and Demas, greet you. Salute the brethren which are in Laodicea, and 15



Nymphas, and the church which is in his house. And when this epistle 16  
is read among you, cause that it be read also in the church of the Lao-  
diceans; and that ye likewise read the *epistle* from Laodicea. And say 17  
to Archippus, 'Take heed to the ministry which thou hast received in  
the Lord, that thou fulfil it.' The salutation by the hand of me Paul. 18  
Remember my bonds. Grace *be* with you. Amen.

## THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

**PAUL**, and Silvanus, and Timotheus, unto the church of the Thes- 1  
salonians *which is* in God the Father, and *in* the Lord Jesus Christ:  
Grace *be* unto you, and peace, from God our Father and the Lord Jesus  
Christ.

Commendations, for  
the manner in  
which they received  
the gospel. **WE** give thanks to God always for you all, making 2  
mention of you in our prayers; remembering without 3  
ceasing your work of faith, and labor of love, and pa-  
tience of hope in our Lord Jesus Christ, in the sight of God and our  
Father; 'knowing, brethren beloved, your election of God: 'for our 4,5  
gospel came not unto you in word only, but also in power, and in the  
Holy Ghost, and in much assurance; as ye know what manner of men  
we were among you for your sake. And ye became followers of us, 6  
and of the Lord, having received the word in much affliction, with joy  
of the Holy Ghost: so that ye were ensamples to all that believe in 7  
Macedonia and Achaia. For from you sounded out the word of the 8  
Lord not only in Macedonia and Achaia, but also in every place your  
faith to God-ward is spread abroad; so that we need not to speak any  
thing. For they themselves show of us what manner of entering in 9  
we had unto you, and how ye turned to God from idols, to serve the  
living and true God, 'and to wait for his Son from heaven, whom he 10  
raised from the dead, *even* Jesus, which delivered us from the wrath to  
come.

Of Paul's manner  
of teaching them. For yourselves, brethren, know our entrance in unto 2  
you, that it was not in vain: but even after that we had 2  
suffered before, and were shamefully entreated, as ye know, at Philippi,  
we were bold in our God to speak unto you the gospel of God with  
much contention. For our exhortation *was* not of deceit, nor of un- 3  
cleanness, nor in guile; but as we were allowed of God to be put in 4  
trust with the gospel, even so we speak; not as pleasing men, but God,  
which trieth our hearts. For neither at any time used we flattering 5  
words, as ye know, nor a cloak of covetousness; God *is* witness; 'nor 6  
of men sought we glory, neither of you, nor *yet* of others, when we  
might have been burdensome, as the apostles of Christ: but we were 7  
gentle among you. Even as a nurse cherisheth her children, 'so, being 8  
affectionately desirous of you, we were willing to have imparted unto  
you, not the gospel of God only, but also our own souls, because ye  
were dear unto us. For ye remember, brethren, our labor and travail: 9  
for laboring night and day, because we would not be chargeable unto  
any of you, we preached unto you the gospel of God. Ye *are* witnesses, 10  
and God *also*, how holily, and justly, and unblamably we behaved our-  
selves among you that believe: as ye know how we exhorted, and com- 11

forted, and charged every one of you, as a father *doth* his children, 'that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

He had been prevented from returning to them, but sent Timothy.

BUT we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the presence of our Lord Jesus Christ at his coming? 'For ye are our glory and joy. 'Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timothy, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: (for yourselves know that we are appointed thereunto; 'for verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.) For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. But now, when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith; 'for now we live, if ye stand fast in the Lord. 'For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Chastity, industry, and brotherly love, enforced.

**FURTHERMORE** then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more: for ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor, 'not in the lust of concupiscence, even as the Gentiles which know not God: that no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God who hath also given unto us his Holy Spirit.

BUT as touching brotherly love, ye need not that I write unto you : 9  
 for ye yourselves are taught of God to love one another : and indeed 10  
 ye do it toward all the brethren which are in all Macedonia. But we  
 beseech you, brethren, that ye increase more and more ; and that ye 11  
 study to be quiet, and to do your own business, and to work with your  
 own hands, as we commanded you ; that ye may walk honestly toward 12  
 them that are without, and *that* ye may have lack of nothing.

We should not mourn immoderately for the dead : they shall all rise. BUT I would not have you to be ignorant, brethren, 13  
 concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe 14  
 that Jesus died and rose again, even so them also which sleep in Jesus  
 will God bring with him. For this we say unto you by the word of 15  
 the Lord, that we which are alive *and* remain unto the coming of the  
 Lord shall not prevent them which are asleep. For the Lord himself 16  
 shall descend from heaven with a shout, with the voice of the archangel,  
 and with the trump of God : and the dead in Christ shall rise first : ' then 17  
 we which are alive *and* remain shall be caught up together with them  
 in the clouds, to meet the Lord in the air : and so shall we ever be with  
 the Lord. Wherefore, comfort one another with these words. 18

The precise day is not revealed. BUT of the times and the seasons, brethren, ye have 5  
 no need that I write unto you ; for yourselves know 2  
 perfectly, that the day of the Lord so cometh as a thief in the night.  
 For when they shall say, Peace and safety ; then sudden destruction 3  
 cometh upon them, as travail upon a woman with child ; and they shall  
 not escape. But ye, brethren, are not in darkness, that that day should 4  
 overtake you as a thief ; ye are all the children of light, and the chil- 5  
 dren of the day : we are not of the night, nor of darkness. Therefore 6  
 let us not sleep, as *do* others ; but let us watch and be sober. For they 7  
 that sleep, sleep in the night ; and they that be drunken, are drunken  
 in the night. But let us, who are of the day, be sober, putting on the 8  
 breast-plate of faith and love ; and for a helmet, the hope of salvation.  
 For God hath not appointed us to wrath, but to obtain salvation by our 9  
 Lord Jesus Christ, ' who died for us ; that, whether we wake or sleep, 10  
 we should live together with him. Wherefore, comfort yourselves to- 11  
 gether, and edify one another, even as also ye do.

Of love to ministers ; AND we beseech you, brethren, to know them which 12  
 and peace. labor among you, and are over you in the Lord, and ad-  
 monish you, and to esteem them very highly in love for their work's 13  
 sake. *And* be at peace among yourselves.

Various admonitions. Now we exhort you, brethren, warn them that are 14  
 unruly, comfort the feeble-minded, support the weak, be  
 patient toward all *men*. See that none render evil for evil unto any 15  
*man* ; but ever follow that which is good, both among yourselves, and  
 to all *men*. ' Rejoice evermore. ' Pray without ceasing. ' In every 16  
 thing give thanks, for this is the will of God in Christ Jesus concerning  
 you. ' Quench not the Spirit : ' despise not prophesyings. ' Prove all 19  
 things ; hold fast that which is good : ' abstain from all appearance of 22  
 evil. And the very God of peace sanctify you wholly ; and *I pray God* 23  
 your whole spirit, and soul, and body, be preserved blameless unto the  
 coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who 24  
 also will do *it*.

' BRETHREN, pray for us. ' Greet all the brethren with a holy kiss. 25  
 I charge you by the Lord that this epistle be read unto all the holy 27  
 brethren. The grace of our Lord Jesus Christ *be* with you. Amen. 28



## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

**PAUL**, and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

**WE** are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 'in flaming fire; taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his powers,—when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,)—in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

**NOW** we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, 'that ye be not soon shaken in mind, or be troubled,—neither by spirit, nor by word, nor by letter as from us,—as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that Man of sin be revealed, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan, with all power and signs and lying wonders, 'and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

He prays for their  
salvation.

**BUT** we are bound to give thanks always to God for 13  
you, brethren beloved of the Lord, because God hath 14  
from the beginning chosen you to salvation, through sanctification of 15  
the Spirit, and belief of the truth: whereunto he called you by our 16  
gospel, to the obtaining of the glory of our Lord Jesus Christ. There- 17  
fore, brethren, stand fast, and hold the traditions which ye have been 18  
taught, whether by word, or our epistle. Now our Lord Jesus Christ 19  
himself, and God, even our Father, which hath loved us, and hath given 20  
*us* everlasting consolation and good hope through grace, comfort your 21  
hearts, and stablish you in every good word and work.

Various admonitions.

**FINALLY**, brethren, pray for us, that the word of 3  
the Lord may have *free* course, and be glorified, even 4  
as *it is* with you; and that we may be delivered from unreasonable and 5  
wicked men: for all *men* have not faith. But the Lord is faithful, who 6  
shall stablish you, and keep *you* from evil. And we have confidence 7  
in the Lord touching you, that ye both do and will do the things which 8  
we command you. And the Lord direct your hearts into the love of 9  
God, and into the patient waiting for Christ. Now we command 10  
you, brethren, in the name of our Lord Jesus Christ, that ye withdraw 11  
yourselves from every brother that walketh disorderly, and not after the 12  
tradition which he received of us. For yourselves know how ye ought 13  
to follow us: for we behaved not ourselves disorderly among you; 14  
'neither did we eat any man's bread for nought; but wrought with labor 15  
and travail night and day, that we might not be chargeable to any of 16  
you: not because we have not power, but to make ourselves an ensam- 17  
ple unto you to follow us. For even when we were with you, this we 18  
commanded you, that if any would not work, neither should he eat. 19  
For we hear that there are some which walk among you disorderly, 20  
working not at all, but are busy-bodies. Now them that are such we 21  
command and exhort by our Lord Jesus Christ, that with quietness 22  
they work, and eat their own bread. But ye, brethren, be not weary 23  
in well-doing. And if any man obey not our word by this epistle, 24  
note that man, and have no company with him, that he may be ashamed. 25  
'Yet count *him* not as an enemy, but admonish *him* as a brother. 'Now 26  
the Lord of peace himself give you peace always by all means. The 27  
Lord *be* with you all.

**THE** salutation of Paul with mine own hand, which is the token in 28  
every epistle: so I write: 'The grace of our Lord Jesus Christ *be* with 29  
you all. Amen.

## THE FIRST EPISTLE OF PAUL TO

## TIMOTHY.

**PAUL**, an apostle of Jesus Christ by the commandment of God our 1  
Saviour and Lord Jesus Christ, *which is* our hope, 'unto Timothy, *my* 2  
own son in the faith: Grace, mercy, and peace, from God our Father 3  
and Jesus Christ our Lord.

**AS** I besought thee to abide still at Ephesus, when 3  
Why Timothy was  
required to stay at  
Ephesus. I went into Macedonia, that thou mightest charge some 4  
that they teach no other doctrine, neither give heed to 5  
fables and endless genealogies, which minister questions rather than 6  
8 2 E 217

godly edifying which is in faith; *so do*.... Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: from which some having swerved, have turned aside unto vain jangling, 'desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm: but we know that the law *is* good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, 'for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust; and I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 'who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief, and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever! Amen.... This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, 'holding faith and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Of the method and subjects of prayer. I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men: for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus, 'who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, 'but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

The duties and qualifications of church officers. THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in



subjection with all gravity; (for if a man know not how to rule his own 5  
house, how shall he take care of the church of God?) not a novice, 6  
lest being lifted up with pride he fall into the condemnation of the  
devil: moreover, he must have a good report of them which are with- 7  
out; lest he fall into reproach and the snare of the devil. Likewise 8  
*must* the deacons *be* grave, not double-tongued, not given to much wine,  
not greedy of filthy lucre, 'holding the mystery of the faith in a pure 9  
conscience. And let these also first be proved; then let them use the 10  
office of a deacon, being *found* blameless. Even so *must* their wives 11  
*be* grave, not slanderers, sober, faithful in all things. Let the deacons 12  
be the husbands of one wife, ruling their children and their own houses  
well. For they that have used the office of a deacon well, purchase to 13  
themselves a good degree, and great boldness in the faith which is in  
Christ Jesus.

Salvation through a  
Divine Redeemer,  
the essence of the  
gospel.

THESE things write I unto thee, hoping to come 14  
unto thee shortly: but if I tarry long, that thou mayest 15  
know how thou oughtest to behave thyself in the house  
of God, which is the church of the living God, the pillar and ground  
of the truth. And without controversy, great is the mystery of god- 16  
liness: God was manifest in the flesh, justified in the Spirit, seen of  
angels, preached unto the Gentiles, believed on in the world, received  
up into glory. Now the Spirit speaketh expressly, that in the latter 4  
times some shall depart from the faith, giving heed to seducing spirits,  
and doctrines of devils, 'speaking lies in hypocrisy, having their con- 2  
science seared with a hot iron, 'forbidding to marry, *and commanding* 3  
to abstain from meats, which God hath created to be received with  
thanksgiving of them which believe and know the truth. For every 4  
creature of God *is* good, and nothing to be refused, if it be received  
with thanksgiving: for it is sanctified by the word of God, and prayer. 5  
If thou put the brethren in remembrance of these things, thou shalt 6  
be a good minister of Jesus Christ, nourished up in the words of faith  
and of good doctrine, whereunto thou hast attained. But refuse profane 7  
and old wives' fables, and exercise thyself *rather* unto godliness. For 8  
bodily exercise profiteth little: but godliness is profitable unto all  
things, having promise of the life that now is, and of that which is to  
come. ' (This *is* a faithful saying, and worthy of all acceptance.) ' For 9  
therefore we both labor and suffer reproach, because we trust in the  
living God who is the Saviour of all men, especially of those that be-  
lieve. These things command and teach. 11

Of Timothy's  
personal duties, and  
method of governing.

LET no man despise thy youth; but be thou an ex- 12  
ample of the believers, in word, in conversation, in  
charity, in spirit, in faith, in purity. Till I come, give 13  
attendance to reading, to exhortation, to doctrine. Neglect not the 14  
gift that is in thee, which was given thee by prophecy, with the laying  
on of the hands of the presbytery. Meditate upon these things; give 15  
thyself wholly to them; that thy profiting may appear to all. Take 16  
heed unto thyself, and unto thy doctrine; continue in them: for in  
doing this thou shalt both save thyself, and them that hear thee. Re- 5  
buke not an elder, but entreat *him* as a father; *and* the younger men  
as brethren; 'the elder women as mothers; the younger as sisters; with 2  
all purity. 'Honor widows that are widows indeed. 'But if any widow 3,4  
have children or nephews, let them learn first to show piety at home,  
and to requite their parents: for that is good and acceptable before  
God. Now she that is a widow indeed, and desolate, trusteth in God, 5  
and continueth in supplications and prayers night and day: but she that 6  
liveth in pleasure, is dead while she liveth. And these things give in 7

charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, 'well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn;" and the laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. Some men's sins are open beforehand, going before to judgment: and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

His instructions to servants.

LET as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

How to treat opposers.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, 'he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 'perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Of piety; and covetousness.

BUT godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Concluding charge and exhortations.

BUT thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession be-

fore many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, 'which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom *be* honor and power everlasting. Amen.

CHARGE them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate, 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

O TIMOTHY, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; 'which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

## THE SECOND EPISTLE OF PAUL TO TIMOTHY.

**PAUL**, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 'to Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Paul's affection for Timothy, and exhortation to constancy.

**I THANK** God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

'greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, 'who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 'but **10** is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel, 'whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles: for the which cause I also suffer **12** these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that *which* I have committed unto him against that day. Hold fast the form of sound **13** words, which thou hast heard of me, in faith and love which is in Christ Jesus; that good thing which was committed unto thee keep by the **14**



Holy Ghost which dwelleth in us. This thou knowest, that all they 15  
 which are in Asia be turned away from me; of whom are Phygellus  
 and Hermogenes. The Lord give mercy unto the house of Onesiph- 16  
 orus; for he oft refreshed me, and was not ashamed of my chain, 'but, 17  
 when he was in Rome, he sought me out very diligently, and found me.  
 The Lord grant unto him that he may find mercy of the Lord in that 18  
 day: and in how many things he ministered unto me at Ephesus, thou  
 knowest very well.

Various directions.

THOU therefore, my son, be strong in the grace that 2  
 is in Christ Jesus. And the things that thou hast heard 2  
 of me among many witnesses, the same commit thou to faithful men,  
 who shall be able to teach others also. Thou therefore endure 3  
 hardness, as a good soldier of Jesus Christ. No man that warreth en- 4  
 tangleth himself with the affairs of *this* life; that he may please him  
 who hath chosen him to be a soldier. And if a man also strive for 5  
 masteries, *yet* is he not crowned, except he strive lawfully. The hus- 6  
 bandman that laboreth must be first partaker of the fruits. Consider 7  
 what I say; and the Lord give thee understanding in all things. Re- 8  
 member that Jesus Christ, of the seed of David, was raised from the  
 dead, according to my gospel; 'wherein I suffer trouble; as an evil- 9  
 doer, *even* unto bonds; but the word of God is not bound. Therefore 10  
 I endure all things for the elect's sake, that they may also obtain the  
 salvation which is in Christ Jesus with eternal glory. *It is* a faithful 11  
 saying; for if we be dead with *him*, we shall also live with *him*: if we 12  
 suffer, we shall also reign with *him*: if we deny *him*, he also will deny  
 us: 'if we believe not, *yet* he abideth faithful: he cannot deny himself. 13  
 Of these things put *them* in remembrance, charging *them* before the 14  
 Lord that they strive not about words, to no profit, *but* to the subverting  
 of the hearers. Study to show thyself approved unto God, a workman 15  
 that needeth not to be ashamed, rightly dividing the word of truth.  
 But shun profane and vain babblings: for they will increase unto more 16  
 ungodliness. And their word will eat as doth a canker: of whom is 17  
 Hymeneus and Philetus, 'who concerning the truth have erred, saying, 18  
 that the resurrection is past already; and 'overthrow the faith of some.  
 Nevertheless the foundation of God standeth sure, having this seal, 19  
 "The Lord knoweth them that are his;" and, "Let every one that  
 nameth the name of Christ depart from iniquity." But in a great house 20  
 there are not only vessels of gold and of silver, but also of wood and of  
 earth; and some to honor, and some to dishonor. If a man therefore 21  
 purge himself from these, he shall be a vessel unto honor, sanctified,  
 and meet for the master's use, *and* prepared unto every good work.  
 Flee also youthful lusts: but follow righteousness, faith, charity, peace, 22  
 with them that call on the Lord out of a pure heart. But foolish and 23  
 unlearned questions avoid, knowing that they do gender strifes. And 24  
 the servant of the Lord must not strive; but be gentle unto all men,  
 apt to teach, patient; in meekness instructing those that oppose them- 25  
 selves; if God peradventure will give them repentance to the acknow-  
 ledging of the truth; and *that* they may recover themselves out of the 26  
 snare of the devil, who are taken captive by him at his will.

THIS know also, that in the last days perilous times shall come. 3  
 For men shall be lovers of their own selves, covetous, boasters, proud, 2  
 blasphemers, disobedient to parents, unthankful, unholy, 'without nat- 3  
 ural affection, truce-breakers, false accusers, incontinent, fierce, des-  
 pisers of those that are good, 'traitors, heady, high-minded, lovers of 4  
 pleasures more than lovers of God, 'having a form of godliness, but de- 5  
 nyng the power thereof: from such turn away. For of this sort are 6

they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 'ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 'persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers; having itching ears; 'and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

He calls Timothy  
to Rome.

'Do thy diligence to come shortly unto me, 'for Demas has forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 'Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all *men* forsook me: (*I pray God* that it may not be laid to their charge!) notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion: and the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever! Amen.

**SALUTE** Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence, to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

# THE EPISTLE OF PAUL TO TITUS.

**PAUL**, a servant of God, and an apostle of Jesus Christ, (according to the faith of God's elect, and the acknowledging of the truth which is after godliness, 'in hope of eternal life, which God, that cannot lie, promised before the world began, 'but hath in due times manifested his word, through preaching which is committed unto me, according to the commandment of God our Saviour :) to Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our Saviour.

Instructions to  
Titus as an Evan-  
gelist.

**FOR** this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, 'holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision, 'whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, 'The Cretans *are* always liars, evil beasts, 'slow bellies.' 'This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith, 'not giving heed to Jewish fables, and commandments of men that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

**BUT** speak thou the things which become sound doctrine: 'that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, 'to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 'Young men likewise exhort to be sober-minded. 'In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, 'sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*, not answering again, 'not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, 'teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and



godly, in this present world; looking for that blessed hope, and the 13  
glorious appearing of the great God and our Saviour, Jesus Christ;  
who gave himself for us, that he might redeem us from all iniquity, and 14  
purify unto himself a peculiar people, zealous of good works. These 15  
things speak, and exhort, and rebuke with all authority. Let no man  
despise thee.

Put them in mind to be subject to principalities and powers, to obey 3  
magistrates, to be ready to every good work, 'to speak evil of no man, 2  
to be no brawlers, *but* gentle, showing all meekness unto all men. For 3  
we ourselves also were sometimes foolish, disobedient, deceived, serv-  
ing divers lusts and pleasures, living in malice and envy, hateful *and*  
hating one another. But after that the kindness and love of God our 4  
Saviour toward man appeared, not by works of righteousness which 5  
we have done, but according to his mercy he saved us, by the washing  
of regeneration, and renewing of the Holy Ghost, 'which he shed on 6  
us abundantly, through Jesus Christ our Saviour, 'that being justified 7  
by his grace, we should be made heirs according to the hope of eternal  
life. *This is* a faithful saying; and these things I will that thou affirm 8  
constantly, that they which have believed in God might be careful to  
maintain good works. These things are good and profitable unto men.  
But avoid foolish questions, and genealogies, and contentions, and 9  
strivings about the law; for they are unprofitable and vain. A man 10  
that is an heretic, after the first and second admonition, reject; know- 11  
ing that he that is such, is subverted, and sinneth, being condemned of  
himself.

He calls Titus to Nicopolis. WHEN I shall send Artemas unto thee, or Tychicus, 12  
be diligent to come unto me to Nicopolis: for I have  
determined there to winter. Bring Zenas the lawyer and Apollos on 13  
their journey diligently, that nothing be wanting unto them. And let 14  
ours also learn to maintain good works for necessary uses, that they be  
not unfruitful. 'All that are with me salute thee. Greet them that love 15  
us in the faith. Grace *be* with you all. Amen.

## THE EPISTLE OF PAUL TO PHILEMON.

Paul's intercession for Onesimus. PAUL, a prisoner of Jesus Christ, and Timothy *our* 1  
brother; unto Philemon our dearly beloved, and fellow-  
laborer, 'and to *our* beloved Apphia, and Archippus our fellow-soldier, 2  
and to the church in thy house: Grace to you, and peace, from God 3  
our Father and the Lord Jesus Christ. I thank my God, making men- 4  
tion of thee always in my prayers; hearing of thy love and faith, which 5  
thou hast toward the Lord Jesus, and toward all saints; that the com- 6  
munication of thy faith may become effectual by the acknowledging of  
every good thing which is in you in Christ Jesus. For we have great 7  
joy and consolation in thy love, because the bowels of the saints are  
refreshed by thee, Brother. Wherefore, though I might be much bold 8  
in Christ to enjoin thee that which is convenient, yet for love's sake I 9  
rather beseech *thee*, being such a one as Paul the aged, and now also  
a prisoner of Jesus Christ: I beseech thee for my son Onesimus, whom 10  
I have begotten in my bonds: which in time past was to thee un- 11

profitable, but now profitable to thee and to me: whom I have sent 12  
again: thou therefore receive him, that is, mine own bowels. Whom I 13  
would have retained with me, that in thy stead he might have ministered  
unto me in the bonds of the gospel: but without thy mind would I do 14  
nothing; that thy benefit should not be as it were of necessity, but  
willingly. For perhaps he therefore departed for a season, that thou 15  
shouldest receive him for ever; not now as a servant, but above a ser- 16  
vant, a brother beloved, especially to me, but how much more unto thee,  
both in the flesh, and in the Lord? If thou count me therefore a part- 17  
ner, receive him as myself. If he hath wronged thee, or oweth *thee* 18  
ought, put that on mine account. I Paul have written *it* with mine own 19  
hand, I will repay *it*: albeit I do not say to thee how thou owest unto  
me even thine own self besides. Yea, Brother, let me have joy of thee 20  
in the Lord: refresh my bowels in the Lord. Having confidence in 21  
thy obedience I wrote unto thee, knowing that thou wilt also do more  
than I say. But withal prepare me also a lodging: for I trust that 22  
through your prayers I shall be given unto you. There salute thee 23  
Epaphras, my fellow-prisoner in Christ Jesus, ' Marcus, Aristarchus, 24  
Demas, Lucas, my fellow-laborers. The grace of our Lord Jesus Christ 25  
be with your spirit. Amen.

# THE EPISTLE OF PAUL TO THE HEBREWS.

## SUPERIORITY OF THE CHRISTIAN DISPENSATION.

I. *As respects its  
Author.*

(1) Jesus Christ  
CREATOR and  
LORD OVER ALL,  
as *Mediator*, was  
greatly superior to  
all messengers of  
God, whether men  
or angels; as such,  
he is now exalted.

**GOD**, who at sundry times and in divers manners **1**  
spake in time past unto the fathers by the prophets,  
'hath in these last days spoken unto us by *his* Son, whom **2**  
he hath appointed heir of all things, by whom also he  
made the worlds, who being the brightness of *his* glory, **3**  
and the express image of his person, and upholding all  
things by the word of his power, when he had by him-

self purged our sins, sat down on the right hand of the Majesty on  
high; being made so much better than the Angels, as he hath by inher- **4**  
itance obtained a more excellent name than they. For unto which of **5**  
the Angels said he at any time, "Thou art my Son, this day have I be-  
gotten thee?" And again, "I will be to him a Father, and he shall be  
to me a Son?" And again, when he bringeth in the first-begotten into **6**  
the world, he saith, "And let all the Angels of God worship him." And **7**  
of the Angels he saith, "Who maketh his Angels spirits, and his min-  
isters a flame of fire." But unto the Son, *he saith*, "Thy throne, O **8**  
God, is for ever and ever: a sceptre of righteousness is the sceptre of  
thy kingdom; 'thou hast loved righteousness, and hated iniquity; there- **9**  
fore God, *even* thy God, hath anointed thee with the oil of gladness  
above thy fellows." And, "Thou, LORD, in the beginning hast laid the **10**  
foundation of the earth; and the heavens are the works of thy hands.  
They shall perish; but thou remainest: and they all shall wax old as **11**  
doth a garment, 'and as a vesture shalt thou fold them up, and they shall **12**  
be changed: but thou art the same, and thy years shall not fail." But **13**  
to which of the Angels said he at any time, "Sit on my right hand,  
until I make thine enemies thy footstool?" Are they not all ministering **14**  
spirits, sent forth to minister for them who shall be heirs of salvation?

To One of such  
dignity, implicit  
obedience is due.

**THEREFORE** we ought to give the more earnest heed **2**  
to the things which we have heard, lest at any time  
we should let *them* slip. For if the word spoken by **2**

Angels was stedfast, and every transgression and disobedience received  
a just recompence of reward; how shall we escape, if we neglect so **3**  
great salvation; which at the first began to be spoken by the Lord, and  
was confirmed unto us by them that heard *him*, God also bearing *them* **4**  
witness, both with signs and wonders, and with divers miracles, and  
gifts of the Holy Ghost, according to his own will?

Though He was  
manifested in  
human nature,  
(John i. 14. 1 Tim.  
iii. 16.) yet he is  
superior to the  
angels; for in that  
nature is he exalted.

For unto the Angels hath he not put in subjection the **5**  
world to come, whereof we speak. But one in a certain **6**  
place testified, saying, "What is man, that thou art  
mindful of him? or the son of man, that thou visitest  
him? Thou madest him a little lower than the Angels; **7**  
thou crownedst him with glory and honor, and didst set  
him over the works of thy hands; thou hast put all things in subjection **8**  
under his feet." For in that he put all in subjection under him, he left  
nothing *that is* not put under him. But now we see not yet all things **9**  
put under him: but we see Jesus, who was made a little lower than the



angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

Why the Mediator  
assumed human  
nature.

For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, *are* all of one: for which cause he is not ashamed to call them brethren, 'saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." And again, "I will put my trust in him." And again, "Behold, I, and the children which God hath given me." Forasmuch then as the children *are* partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, 'and deliver them, who, through fear of death, were all their life-time subject to bondage. For verily he took not on *him the nature* of angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren; that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

(2.) MOSES, great as  
he was, was far in-  
ferior to Jesus  
Christ: Moses was  
the servant of God,  
CHRIST his SON.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house. (For every house is builded by some *man*; but he that built all things *is* God.) And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after: 'but Christ as a Son over his own house: whose house *are* we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

The servant was  
not disobeyed with  
impunity, much  
less shall the SON.

WHEREFORE, as the Holy Ghost saith, "To-day if ye will hear his voice, 'harden not your hearts, as in the provocation, in the day of temptation in the wilderness, 'when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in *their* heart. And they have not known my ways; 'so I swear in my wrath, They shall not enter into my rest." Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, '(for we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;) 'while it is said, "To-day if ye will hear his voice, harden not your hearts, as in the provocation." For some, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

God promised eternal  
happiness by Moses  
only to believers;  
so now it is offered  
only to those who  
believe in Christ.

LET us therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that

heard *it*. For we which have believed do enter into rest, as he said, 3  
 "As I have sworn in my wrath, if they shall enter into my rest," al- 4  
 though the works were finished from the foundation of the world. For 4  
 he spake in a certain place of the seventh *day* on this wise, "And God 5  
 did rest the seventh day from all his works:" and in this *place* again, 5  
 "If they shall enter into my rest." Seeing therefore it remaineth that 6  
 some must enter therein, and they to whom it was first preached entered 7  
 not in because of unbelief:—(again, he limiteth a certain day, saying 7  
 in David, To-day, after so long a time; (as it is said,) "To-day, if ye 8  
 will hear his voice, harden not your hearts." For if Jesus had given 8  
 them rest, then would he not afterward have spoken of another day.  
 'There remaineth therefore a rest to the people of God. 'For he that 9  
 is entered into his rest, he also hath ceased from his own works, as God 10  
*did* from his:—let us labor therefore to enter into that rest, lest any 11  
 man fall after the same example of unbelief.

He has threatened 3  
 unbelievers, and will 12  
 inflict those threat-  
 enings. sharper than any two-edged sword, piercing even to the  
 dividing asunder of soul and spirit, and of the joints  
 and marrow, and *is* a discerner of the thoughts and intents of the heart:  
 'neither is there any creature that is not manifest in his sight: but all 13  
 things *are* naked and opened unto the eyes of him with whom we have 13  
 to do.

(3.) Jesus Christ offered atonement for sinners; (ii. 10—13.)  
 this was the office of a Priest: Christ is a great and perpetual HIGH  
 PRIEST, far superior to Aaron, and constituted "after the order of Melchisedec."  
 SEEING then that we have a great High Priest, that 14  
 is passed into the heavens, Jesus the Son of God, let us 15  
 hold fast *our* profession. For we have not a high priest 15  
 which cannot be touched with the feeling of our infirmities: but was in all points tempted like as *we are*; yet 16  
 without sin. Let us therefore come boldly unto the 16  
 throne of grace, that we may obtain mercy, and find 5  
 grace to help in time of need. For every high priest 5  
 taken from among men, is ordained for men in things *pertaining* to God, 2  
 that he may offer both gifts and sacrifices for sins; who can have com- 2  
 passion on the ignorant, and on them that are out of the way; for that 3  
 he himself also is compassed with infirmity: and by reason hereof he 3  
 ought, as for the people, so also for himself, to offer for sins. And 4  
 no man taketh this honor unto himself, but he that is called of God, as 4  
*was* Aaron. So also Christ glorified not himself to be made a high 5  
 priest; but he that said unto him, "Thou art my Son, to-day have I be- 5  
 gotten thee." As he saith also in another *place*, "Thou art a priest 6  
 for ever, after the order of Melchisedec." Who in the days of his flesh, 6  
 when he had offered up prayers and supplications with strong crying 7  
 and tears unto him that was able to save him from death, and was heard 8  
 in that he feared; though he were a Son, yet learned he obedience by 8  
 the things which he suffered; and being made perfect, he became the 9  
 author of eternal salvation unto all them that obey him; called of God 10  
 an high priest after the order of Melchisedec. ....

[A Digression, containing a reproof of the Hebrews for their ignorance of the doctrines of religion;  
 OF whom we have many things to say, and hard to be 11  
 uttered, seeing ye are dull of hearing. For when for 12  
 the time ye ought to be teachers, ye have need that one 12  
 teach you again which *be* the first principles of the 13  
 oracles of God; and are become such as have need of 13  
 milk, and not of strong meat. For every one that useth milk, *is* un- 13  
 skilful in the word of righteousness: for he is a babe. But strong meat 14  
 belongeth to them that are of full age, *even* those who by reason of use 14  
 have their senses exercised to discern both good and evil. Therefore 6  
 leaving the principles of the doctrine of Christ, let us go on unto per-



fection; not laying again the foundation of repentance from dead works, and of faith toward God, ' of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ' And this will we do, if God permit. ' For *it* is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, ' if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God *is* not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, ' saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." And so, after he had patiently endured, he obtained the promise. (For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.) Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed *it* by an oath, ' that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail, ' whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec....

Melchisedec was a perpetual priest, (having neither predecessor in office, nor successor; and not enrolled in the Levitical catalogues,) far superior to Abraham, the progenitor and superior of all Levitical Priests: For this Melchisedec, king of Salem, priest of the most high God,—who met Abraham returning from the slaughter of the kings, and blessed him, ' to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem; (which is, King of peace;) ' without father, without mother, without descent, having neither beginning of days, nor end of life: but made like unto the Son of God;—abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. (And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he *receiveth* them of whom it is witnessed that he liveth.) And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should



rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity 12  
 a change also of the law. For he of whom these things are spoken 13  
 pertaineth to another tribe, of which no man gave attendance at the  
 altar. For *it is* evident that our Lord sprang out of Juda; of which 14  
 tribe Moses spake nothing concerning priesthood. And it is yet far 15  
 more evident: for that after the similitude of Melchisedec there ariseth  
 another priest, 'who is made, not after the law of a carnal command- 16  
 ment, but after the power of an endless life. For he 17  
 testifieth, "Thou *art* a priest for ever after the order of  
 Melchisedec." For there is verily a disannulling of the 18  
 commandment going before, for the weakness and unprofitableness  
 thereof, '(for the law made nothing perfect,) but the bringing in of a 19  
 better hope, *did*; by the which we draw nigh unto God. And inasmuch 20  
 as not without an oath *he was made priest*; (for those priests were made 21  
 without an oath; but this with an oath, by him that said unto him,  
 "The Lord sware, and will not repent, Thou *art* a priest for ever after  
 the order of Melchisedec:") by so much was Jesus made a surety of a 22  
 better testament. And they truly were many priests, because they 23  
 were not suffered to continue by reason of death: but this *man*, because 24  
 he continueth ever, hath an unchangeable priesthood: wherefore he is 25  
 able also to save them to the uttermost that come unto God by him,  
 seeing he ever liveth to make intercession for them.

We NEEDED a  
 sinless High Priest,  
 to atone for us on  
 earth, and intercede  
 in heaven.  
 For such a high priest became us, *who is* holy, harm- 26  
 less, undefiled, separate from sinners, and made higher  
 than the heavens; who needeth not daily, as those high 27  
 priests, to offer up sacrifice, first for his own sins, and  
 then for the people's: for this he did once, when he offered up himself.  
 For the law maketh men high priests which have infirmity; but the 28  
 word of the oath, which was since the law, *maketh* the Son, who is con-  
 secrated for evermore.

The Levitical priest-  
 hood and institutions,  
 are nullified by  
 Christ, and a new  
 dispensation intro-  
 duced.  
 Now of the things which we have spoken *this is* the 8  
 sum: We have such a high priest, who is set on the  
 right hand of the throne of the Majesty in the heavens;  
 a minister of the sanctuary, and of the true tabernacle,  
 which the Lord pitched, and not man. For every high 3  
 priest is ordained to offer gifts and sacrifices: wherefore *it is* of neces-  
 sity that this man have somewhat also to offer. For if he were on 4  
 earth, he should not be a priest, seeing that there are priests that offer  
 gifts according to the law: (who serve unto the example and shadow of 5  
 heavenly things, as Moses was admonished of God when he was about  
 to make the tabernacle: for, "See," saith he, "*that* thou make all things  
 according to the pattern showed to thee in the mount.") But now hath 6  
 he obtained a more excellent ministry, by how much also he is the  
 mediator of a better covenant, which was established upon better  
 promises.

II. As respects the  
 dispensation itself.  
 This covenant was  
 the subject of ancient  
 promise.  
**FOR** if that first *covenant* had been faultless, then 7  
 should no place have been sought for the second. For 8  
 finding fault with them, he saith, "Behold, the days  
 come, saith the Lord, when I will make a new covenant  
 with the house of Israel and with the house of Judah: not according 9  
 to the covenant that I made with their fathers, in the day when I took  
 them by the hand to lead them out of the land of Egypt; because they  
 continued not in my covenant, and I regarded them not, saith the Lord.  
 For this *is* the covenant that I will make with the house of Israel, after 10  
 those days, saith the Lord; I will put my laws into their mind, and

write them in their hearts : and I will be to them a God, and they shall be to me a people : and they shall not teach every man his neighbor, 11 and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest. For I will be merciful to their un- 12 righteousness, and their sins and their iniquities will I remember no more." In that he saith, A new *covenant*, he hath made the first old : 13 now that which decayeth and waxeth old, *is* ready to vanish away.

The *old economy*  
did but adumbrate  
the *new* ;

THEN verily the first *covenant* had also ordinances of 9  
divine service, and a worldly sanctuary. For there was 2  
a tabernacle made ; the first wherein *was* the candlestick, 3  
and the table, and the show-bread ; which is called the Sanctuary. And 4  
after the second vail, the tabernacle which is called the Holiest of all, 5  
' which had the golden censer, and the ark of the covenant overlaid 6  
round about with gold, (wherein *was* the golden pot that had manna, 7  
and Aaron's rod that budded, and the tables of the covenant ; ) and over 8  
it the cherubims of glory shadowing the mercy-seat ; of which we can- 9  
not now speak particularly. Now when these things were thus ordained, 10  
the priests went always into the first tabernacle, accomplishing the ser- 11  
vice of God : but into the second *went* the high priest alone once every 12  
year, not without blood, which he offered for himself, and *for* the errors 13  
of the people : the Holy Ghost this signifying, that the way into the 14  
Holiest of all was not yet made manifest, while as the first tabernacle 15  
was yet standing : which *was* a figure for the time then present, in 16  
which were offered both gifts and sacrifices, that could not make him 17  
that did the service perfect, as pertaining to the con- 18  
science ; *which stood* only in meats and drinks, and 19  
divers washings, and carnal ordinances, imposed *on them* 20  
until the time of reformation. But Christ being come a high priest of 21  
good things to come, by a greater and more perfect tabernacle, not made 22  
with hands, (that is to say, not of this building : ) neither by the blood 23  
of goats and calves, but by his own blood, he entered in once into the 24  
holy place, having obtained eternal redemption *for us*. For if the blood 25  
of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, 26  
sanctifieth to the purifying of the flesh ; how much more shall the 27  
blood of Christ, who through the eternal Spirit offered himself without 28  
spot to God, purge your conscience from dead works to serve the living 29  
God !

and being imperfect,  
it could not be per-  
manent.

that did the service perfect, as pertaining to the con-  
science ; *which stood* only in meats and drinks, and  
divers washings, and carnal ordinances, imposed *on them*  
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holy place, having obtained eternal redemption *for us*. For if the blood  
of bulls and of goats, and the ashes of an heifer, sprinkling the unclean,  
sanctifieth to the purifying of the flesh ; how much more shall the  
blood of Christ, who through the eternal Spirit offered himself without  
spot to God, purge your conscience from dead works to serve the living  
God !

In both covenants,  
purification by blood  
was instituted :  
throughout the *old*,  
sacrifices often re-  
peated admonished  
those who offered  
them, of their  
imperfection ;  
while at the *begin-*  
*ning of the new*,  
ONE VICTIM sa-  
crificed, made  
atonement sufficient  
for all sin.

AND for this cause he is the mediator of the New 15  
Testament, that by means of death, for the redemption 16  
of the transgressions *that were* under the first testament, 17  
they which are called might receive the promise of 18  
eternal inheritance. (For where a testament *is*, there 19  
must also of necessity be the death of the testator : for 20  
a testament *is* of force after men are dead ; otherwise 21  
it is of no strength at all while the testator liveth.) 22  
Whereupon neither the first *testament* was dedicated 23  
without blood. For when Moses had spoken every pre- 24  
cept to all the people according to the law, he took the blood of calves 25  
and of goats, with water, and scarlet wool, and hyssop, and sprinkled 26  
both the book and all the people, ' saying, " This *is* the blood of the 27  
testament which God hath enjoined unto you." Moreover, he sprinkled 28  
likewise with blood both the tabernacle, and all the vessels of the min- 29  
istry. And almost all things are by the law purged with blood ; and 30  
without shedding of blood is no remission. *It was* therefore necessary 31  
that the patterns of things in the heavens should be purified with these ; 32  
but the heavenly things themselves with better sacrifices than these. 33



For Christ is not entered into the holy places made with hands, *which* 24  
*are* the figures of the true; but into heaven itself, now to appear in the  
 presence of God for us: nor yet that he should offer himself often, as 25  
 the high priest entereth into the holy place every year with blood of  
 others; (for then must he often have suffered since the foundation of 26  
 the world:) but now once in the end of the world hath he appeared, to  
 put away sin by the sacrifice of himself. And as it is appointed unto 27  
 men once to die, but after this the judgment: so Christ was once offered 28  
 to bear the sins of many; and unto them that look for him shall he  
 appear the second time without sin unto salvation. For the law having 10  
 a shadow of good things to come, *and* not the very image of the things,  
 can never with those sacrifices which they offered year by year con-  
 tinually, make the comers thereunto perfect. For then would they not 2  
 have ceased to be offered? because that the worshippers once purged  
 should have had no more conscience of sins. But in those *sacrifices* 3  
*there is* a remembrance again *made* of sins every year. For *it is* not 4  
 possible that the blood of bulls and of goats should take away sins.  
 Wherefore, when he cometh into the world, he saith, "Sacrifice and 5  
 offering thou wouldest not, but a body hast thou prepared me: in burnt- 6  
 offerings and *sacrifices* for sin thou hast had no pleasure. Then said 7  
 I, Lo, I come (in the volume of the book it is written of me) to do thy  
 will, O God." Above, when he said, "Sacrifice and offering and burnt- 8  
 offerings and *offering* for sin thou wouldest not, neither hadst pleasure 9  
*therein*;" (which are offered by the law:) then said he, "Lo, I come to  
 do thy will, O God." He taketh away the first, that he may establish 10  
 the second. By the which will we are sanctified through the offering 11  
 of the body of Jesus Christ once *for all*. And every priest standeth 12  
 daily ministering and offering oftentimes the same sacrifices, which can  
 never take away sins: but this man, after he had offered one sacrifice 13  
 for sins, for ever sat down on the right hand of God, 'from henceforth 14  
 expecting till his enemies be made his footstool. For by one offering 14  
 he hath perfected for ever them that are sanctified.  
*Whereof* the Holy Ghost also is a witness to us: for 15  
 after that he had said before, "This *is* the covenant 16  
 that I will make with them after those days;" saith the Lord; "I will 17  
 put my laws into their hearts, and in their minds will I write them, 'and 18  
 their sins and iniquities will I remember no more." Now, where re- 18  
 mission of these *is*, *there is* no more offering for sin.

**HAVING** therefore, brethren, boldness to enter into 19  
 the holiest by the blood of Jesus, by a new and living way, 20  
 which he hath consecrated for us, through the vail, (that is  
 to say, his flesh;) 'and *having* a high priest over the house of God; 'let 21  
 us draw near with a true heart, in full assurance of faith, having our  
 hearts sprinkled from an evil conscience, and our bodies washed with  
 pure water. Let us hold fast the profession of *our* faith without waver- 23  
 ing; (for he *is* faithful that promised;) 'and let us consider one another, 24  
 to provoke unto love, and to good works: not forsaking the assembling 25  
 of ourselves together, as the manner of some *is*; but exhorting *one*  
*another*; and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the 26  
 knowledge of the truth, there remaineth no more sacri-  
 fice for sins, but a certain fearful looking for of judgment and fiery in- 27  
 dignation, which shall devour the adversaries. He that despised Moses' 28  
 law, died without mercy under two or three witnesses: of how much 29  
 sorer punishment, suppose ye, shall he be thought worthy, who hath  
 trodden under foot the Son of God, and hath counted the blood of the

There is therefore  
 no need of further  
 expiation.

III. Practical.  
 Encouragements to  
 faithfulness.

Guilt of Apostasy.



covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, 30  
 “Vengeance *belongeth* unto me, I will recompense, saith the Lord.”  
 And again, “The Lord shall judge his people.” *It is* a fearful thing 31  
 to fall into the hands of the living God.

But call to remembrance the former days, in which, 32  
 Motives to constancy. after ye were illuminated, ye endured a great fight of  
 afflictions; partly, while ye were made a gazing-stock both by reproaches 33  
 and afflictions; and partly, while ye became companions of them that  
 were so used. For ye had compassion of me in my bonds, and took joy- 34  
 fully the spoiling of your goods, knowing in yourselves that ye have in  
 heaven a better and an enduring substance. Cast not away therefore 35  
 your confidence, which hath great recompence of reward. For ye have 36  
 need of patience, that, after ye have done the will of God, ye might  
 receive the promise. “For yet a little while, and he that shall come 37  
 will come, and will not tarry. Now the just shall live by faith: but if 38  
*any man* draw back, my soul shall have no pleasure in him.” But we 39  
 are not of them who draw back unto perdition; but of them that be-  
 lieve to the saving of the soul.

Of that confidence  
 which we should  
 place in God. Many  
 illustrious examples,  
 adduced from the  
 Old Testament,  
 proposed for imita-  
 tion: first of the  
 Patriarchs;

Now faith is the substance of things hoped for, the 11  
 evidence of things not seen: for by it the elders obtain- 2  
 ed a good report. Through faith we understand that 3  
 the worlds were framed by the word of God, so that  
 things which are seen were not made of things which 4  
 do appear. By faith Abel offered unto God a more ex-  
 cellent sacrifice than Cain, by which he obtained witness  
 that he was righteous, God testifying of his gifts; and by it he being  
 dead yet speaketh. By faith Enoch was translated, that he should not 5  
 see death; and was not found, because God had translated him: for be-  
 fore his translation he had this testimony, that he pleased God. But 6  
 without faith *it is* impossible to please *him*: for he that cometh to God,  
 must believe that he is, and *that* he is a rewarder of them that diligently 7  
 seek him. By faith Noah, being warned of God of things not seen  
 as yet, moved with fear, prepared an ark to the saving of his house; by 8  
 the which he condemned the world, and became heir of the righteous-  
 ness which is by faith. By faith Abraham, when he was called to go 9  
 out into a place which he should after receive for an inheritance, obeyed;  
 and he went out, not knowing whither he went. By faith he sojourned 10  
 in the land of promise, as *in* a strange country, dwelling in tabernacles  
 with Isaac and Jacob, the heirs with him of the same promise: for he 11  
 looked for a city which hath foundations, whose builder and maker *is*  
 God. Through faith also Sarah herself received strength to conceive 12  
 seed, and was delivered of a child when she was past age, because she  
 judged him faithful who had promised. Therefore sprang there even 13  
 of one, and him as good as dead, *so many* as the stars of the sky in  
 multitude, and as the sand which is by the sea-shore innumerable.  
 These all died in faith, not having received the promises, but having 14  
 seen them afar off, and were persuaded of *them*, and embraced *them*, and  
 confessed that they were strangers and pilgrims on the earth. For they 15  
 that say such things declare plainly that they seek a country. And  
 truly, if they had been mindful of that *country* from whence they came  
 out, they might have had opportunity to have returned. But now they 16  
 desire a better *country*, that is, an heavenly: wherefore God is not  
 ashamed to be called their God: for he hath prepared for them a city.  
 By faith Abraham, when he was tried, offered up Isaac: and he that had 17  
 received the promises offered up his only-begotten *son*, of whom it was 18

said, "That in Isaac shall thy seed be called;" accounting that God 19  
*was* able to raise *him* up, even from the dead; from whence also he re-  
 ceived him in a figure. By faith Isaac blessed Jacob and Esau concern- 20  
 ing things to come. By faith Jacob, when he was a dying, blessed both 21  
 the sons of Joseph; and worshipped, *leaning* upon the top of his staff.  
 By faith Joseph, when he died, made mention of the departing of the 22  
 children of Israel; and gave commandment concerning his bones. By 23

then of *Moses* and  
*others*, (who trusted  
 firmly in God,)

faith Moses, when he was born, was hid three months  
 of his parents, because they saw *he was* a proper child;  
 and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the 24  
 son of Pharaoh's daughter; choosing rather to suffer affliction with the 25  
 people of God, than to enjoy the pleasures of sin for a season; esteem- 26  
 ing the reproach of Christ greater riches than the treasures in Egypt:  
 for he had respect unto the recompense of the reward. By faith he for- 27  
 sook Egypt, not fearing the wrath of the king; for he endured, as see-  
 ing him who is invisible. Through faith he kept the passover, and the 28  
 sprinkling of blood, lest he that destroyed the first-born should touch  
 them. By faith they passed through the Red sea as by dry *land*: which 29  
 the Egyptians assaying to do, were drowned. By faith the walls of Jericho 30  
 fell down, after they were compassed about seven days. By faith the 31  
 harlot Rahab perished not with them that believed not, when she had  
 received the spies with peace. And what shall I more say? for the 32  
 time would fail me to tell of Gedeon, and of Barak, and of Samson,  
 and of Jephthae, of David also, and Samuel, and of the prophets: who 33  
 through faith subdued kingdoms, wrought righteousness, obtained  
 promises, stopped the mouths of lions, 'quenched the violence of fire, 34  
 escaped the edge of the sword, out of weakness were made strong,

down to the times  
 of the Maccabees  
 and the persecutions  
 of Antiochus  
 Epiphanes;

waxed valiant in fight, turned to flight the armies of the  
 aliens: women received their dead raised to life again: 35  
 and others were tortured, not accepting deliverance;  
 that they might obtain a better resurrection: and others 36

had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and  
 imprisonment: they were stoned, they were sawn asunder, were tempted, 37  
 were slain with the sword: they wandered about in sheep-skins, and  
 goat-skins; being destitute, afflicted, tormented; (of whom the world 38  
 was not worthy :) they wandered in deserts, and *in* mountains, and *in*  
 dens and caves of the earth. And these all, having obtained a good 39  
 report through faith, received not the promise: God having provided 40  
 some better thing for us, that they without us should not be made per-

and lastly, of *Jesus*  
*Christ* himself.

fect. Wherefore, seeing we also are compassed about 12  
 with so great a cloud of witnesses, let us lay aside every

weight, and the sin which doth so easily beset *us*, and let us run with  
 patience the race that is set before us, 'looking unto Jesus, the author 2  
 and finisher of *our* faith; who, for the joy that was set before him, en-  
 dured the cross, despising the shame, and is set down at the right hand  
 of the throne of God. For consider him that endured such contradic- 3  
 tion of sinners against himself, lest ye be wearied and faint in your  
 minds.

In sending trials,  
 God corrects as a  
 Father.

YE have not yet resisted unto blood, striving against 4  
 sin. And ye have forgotten the exhortation which 5  
 speaketh unto you as unto children, "My son, despise  
 not thou the chastening of the Lord, nor faint when thou art rebuked  
 of him: for whom the Lord loveth he chasteneth, and scourgeth every 6  
 son whom he receiveth." If ye endure chastening, God dealeth with 7  
 you as with sons: for what son is he whom the father chasteneth not?



But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Exhortation to  
watchfulness:

WHEREFORE lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble *you*, and thereby many be defiled: lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought

and to a holy worship of God, from the excellency of the Christian dispensation. By that of SINAI (the old) salvation cannot be expected; in that of SION (the new) of which Christ is the author, God shows himself propitious.

it carefully with tears. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, "And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:" and—so terrible was the sight!—Moses said, "I exceedingly fear and quake:") but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: whose voice then shook the earth; but now he hath promised, saying, "Yet once more I shake not the earth only, but also heaven." And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God *is* a consuming fire.

Punishment will  
overtake unbelievers.

LET brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage *is* honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Let *your* conversation be without covetousness; and be content with such things as ye have: for he hath said, "I will never leave thee, nor forsake thee:" so that we may boldly say, "The Lord *is* my helper, and I will not fear what man shall do unto me." Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the

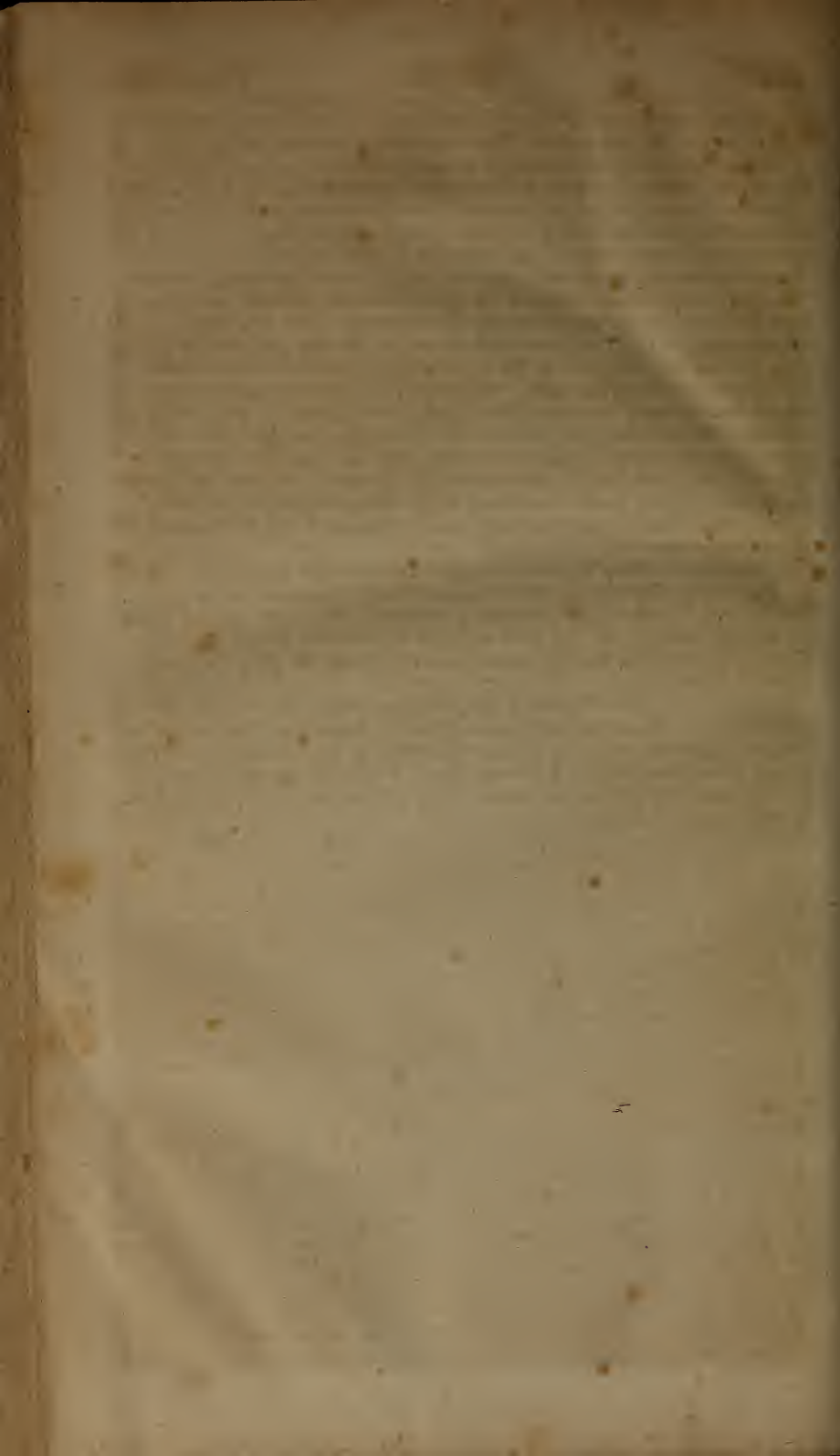
Various exhortations.



end of *their* conversation: Jesus Christ the same yesterday, and to-day, 8  
 and for ever. Be not carried about with divers and strange doctrines: 9  
 for *it is* a good thing that the heart be established with grace; not with  
 meats, which have not profited them that have been occupied therein.  
 We have an altar, whereof they have no right to eat which serve the 10  
 tabernacle. For the bodies of those beasts, whose blood is brought 11  
 into the sanctuary by the high priest for sin, are burned without the  
 camp. Wherefore Jesus also, that he might sanctify the people with 12  
 his own blood, suffered without the gate. Let us go forth therefore 13  
 unto him without the camp, bearing his reproach. For here have we 14  
 no continuing city, but we seek one to come. By him therefore let us 15  
 offer the sacrifice of praise to God continually, that is, the fruit of *our*  
 lips, giving thanks to his name. But to do good, and to communicate, 16  
 forget not: for with such sacrifices God is well pleased. Obey them 17  
 that have the rule over you, and submit yourselves: for they watch for  
 your souls, as they that must give account, that they may do it with joy,  
 and not with grief: for that *is* unprofitable for you. Pray for us: for 18  
 we trust we have a good conscience, in all things willing to live hon-  
 estly. But I beseech *you* the rather to do this, that I may be restored 19  
 to you the sooner.

Prayer for their prosperity. Now the God of peace, that brought again from the 20  
 dead our Lord Jesus, that great shepherd of the sheep,  
 through the blood of the everlasting covenant, make you perfect in 21  
 every good work, to do his will, working in you that which is well-  
 pleasing in his sight, through Jesus Christ; to whom *be* glory for ever  
 and ever! Amen.

Conclusion. AND I beseech you, brethren, suffer the word of ex- 22  
 hortation: for I have written a letter unto you in few  
 words. Know ye, that *our* brother Timothy is set at liberty: with 23  
 whom, if he come shortly, I will see you. Salute all them that have 24  
 the rule over you, and all the saints. They of Italy salute you. ! Grace 25  
*be* with you all. Amen.



# THE CATHOLIC EPISTLES.

## THE EPISTLE OF JAMES.

**JAMES**, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. 1

Of patience under trials. Of faith. God not the tempter to sin. **MY** brethren, count it all joy when ye fall into divers temptations, ' knowing *this*, that the trying of your faith worketh patience: -but let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: ' but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed: then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. ' Do not err, my beloved brethren. ' Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. 2

**WHEREFORE**, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluousness of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. 3

Our lives must be governed by the law of God. **BUT** be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, *this man's religion is vain*. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world. 4



Reproof for respect  
of persons.

**MY** brethren, have not the faith of our Lord Jesus **2**  
Christ, *the Lord* of glory, with respect of persons. For **2**  
if there come unto your assembly, a man with a gold ring, in goodly **3**  
apparel, and there come in also a poor man in vile raiment, 'and ye **3**  
have respect to him that weareth the gay clothing, and say unto him,  
Sit thou here in a good place; and say to the poor, Stand thou there, or **4**  
sit here under my footstool, 'are ye not then partial in yourselves, and **4**  
are become judges of evil thoughts? Hearken, my beloved brethren, **5**  
hath not God chosen the poor of this world rich in faith, and heirs **5**  
of the kingdom which he hath promised to them that love him? but ye **6**  
have despised the poor. Do not rich men oppress you, and draw you **6**  
before the judgment-seats? Do not they blaspheme that worthy name **7**  
by the which ye are called? If ye fulfil the royal law according to the **8**  
scripture, "Thou shalt love thy neighbor as thyself," ye do well; but if **9**  
ye have respect to persons, ye commit sin, and are convinced of the **9**  
law as transgressors. For whosoever shall keep the whole law, and yet **10**  
offend in one *point*, he is guilty of all. For he that said, "Do not com- **11**  
mit adultery;" said also, "Do not kill." Now, if thou commit no **11**  
adultery, yet if thou kill, thou art become a transgressor of the law. **12**  
So speak ye, and so do, as they that shall be judged by the law of liberty. **12**  
For he shall have judgment without mercy that hath showed no mercy; **13**  
and mercy rejoiceth against judgment. **13**

Good works always  
accompany true  
faith.

WHAT *doth it* profit, my brethren, though a man say he **14**  
hath faith, and have not works? can faith save him? If **15**  
a brother or sister be naked, and destitute of daily food, **15**  
'and one of you say unto them, Depart in peace, be *ye* warmed and **16**  
filled; notwithstanding ye give them not those things which are needful **16**  
to the body; what *doth it* profit? Even so faith, if it hath not works, is **17**  
dead, being alone. Yea, a man may say, Thou hast faith, and I have **18**  
works: show me thy faith without thy works, and I will show thee my **18**  
faith by my works. Thou believest that there is one God; thou doest **19**  
well: the devils also believe, and tremble. But wilt thou know, O vain **20**  
man, that faith without works is dead? Was not Abraham our father **21**  
justified by works, when he had offered Isaac his son upon the altar? **21**  
Seest thou how faith wrought with his works, and by works was faith **22**  
made perfect? And the scripture was fulfilled, which saith, "Abraham **23**  
believed God, and it was imputed unto him for righteousness," and he **23**  
was called the Friend of God. Ye see then how that by works a man **24**  
is justified, and not by faith only. Likewise also was not Rahab the **25**  
harlot justified by works, when she had received the messengers, and **25**  
had sent *them* out another way? For as the body without the spirit is **26**  
dead, so faith without works is dead also. **26**

Of the government  
of the tongue.

My brethren, be not many masters, knowing that we **3**  
shall receive the greater condemnation: for in many **2**  
things we offend all. If any man offend not in word, the same *is* a per- **3**  
fect man, *and* able also to bridle the whole body. Behold, we put bits **3**  
in the horses' mouths, that they may obey us; and we turn about their **4**  
whole body. Behold also the ships, which, though *they be* so great, and **4**  
*are* driven of fierce winds, yet are they turned about with a very small **4**  
helm, whithersoever the governor listeth. Even so the tongue is **5**  
a little member, and boasteth great things. Behold, how great a matter **5**  
a little fire kindleth! And the tongue *is* a fire, a world of iniquity! **6**  
So is the tongue among our members, that it defileth the whole body, **6**  
and setteth on fire the course of nature; and it is set on fire of hell. **7**  
For every kind of beasts, and of birds, and of serpents, and of things **7**  
in the sea, *is* tamed, and hath been tamed, of mankind: but the tongue **8**

can no man tame; *it is* an unruly evil, full of deadly poison. There- 9  
 with bless we God, even the Father; and therewith curse we men,  
 which are made after the similitude of God. Out of the same mouth 10  
 proceedeth blessing and cursing. My brethren, these things ought not  
 so to be. Doth a fountain send forth at the same place sweet *water* and 11  
 bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine, 12  
 figs? so *can* no fountain both yield salt water and fresh. Who *is* 13  
 a wise man and endued with knowledge among you? let him show out  
 of a good conversation his works with meekness of wisdom. But if ye 14  
 have bitter envying and strife in your hearts, glory not, and lie not  
 against the truth. This wisdom descendeth not from above, but *is* 15  
 earthly, sensual, devilish. For where envying and strife *is*, there *is* 16  
 confusion and every evil work. But the wisdom that is from above is 17  
 first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy  
 and good fruits, without partiality, and without hypocrisy. And the 18  
 fruit of righteousness is sown in peace of them that make peace.

FROM whence *come* wars and fightings among you? 4  
 Reproof of passion; pride; and evil-speaking. *come they* not hence, *even* of your lusts that war in your 2  
 members? Ye lust, and have not: ye kill, and desire to 3  
 have, and cannot obtain: ye fight and war, yet ye have not, because ye 4  
 ask not: ye ask, and receive not, because ye ask amiss, that ye may 5  
 consume *it* upon your lusts. Ye adulterers and adulteresses, know ye 6  
 not that the friendship of the world is enmity with God? whosoever 7  
 therefore will be a friend of the world is the enemy of God. Do ye 8  
 think that the scripture saith in vain, "The spirit that dwelleth in us 9  
 lusteth to envy?" But he giveth more grace, wherefore he saith, "God 10  
 resisteth the proud, but giveth grace unto the humble." Submit your- 11  
 selves therefore to God: resist the devil, and he will flee from you. 12  
 'Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, 13  
 ye sinners, and purify *your* hearts, ye double-minded. Be afflicted, and 14  
 mourn, and weep: let your laughter be turned to mourning, and *your* 15  
 joy to heaviness. Humble yourselves in the sight of the Lord, and he 16  
 shall lift you up. 'Speak not evil one of another, brethren. He that 17  
 speaketh evil of *his* brother, and judgeth his brother, speaketh evil of  
 the law, and judgeth the law: but if thou judge the law, thou art not a  
 doer of the law, but a judge. There is one lawgiver, who is able to 12  
 save, and to destroy: who art thou that judgest another?

Go to now, ye that say, To-day or to-morrow we will 13  
 Reproof for neglect of Providence. go into such a city, and continue there a year, and buy,  
 and sell, and get gain, 'whereas ye know not what *shall be* on the mor- 14  
 row; (for what *is* your life? It is even a vapor, that appeareth for a  
 little time, and then vanisheth away:) for that ye *ought* to say, If the 15  
 Lord will, we shall live, and do this, or that. But now ye rejoice in 16  
 your boastings: all such rejoicing is evil. Therefore to him that 17  
 knoweth to do good, and doeth *it* not, to him it is sin.

Go to now, ye rich men, weep and howl for your mis- 5  
 The condemnation of the rich. eries that shall come upon *you*. Your riches are cor- 2  
 rupted, and your garments are moth-eaten. Your gold and silver is 3  
 cankered; and the rust of them shall be a witness against you, and shall  
 eat your flesh as it were fire. Ye have heaped treasure together for the  
 last days. Behold, the hire of the laborers who have reaped down 4  
 your fields, which is of you kept back by fraud, crieth; and the cries of  
 them which have reaped are entered into the ears of the LORD OF  
 SABAOOTH. Ye have lived in pleasure on the earth, and been wanton; 5  
 ye have nourished your hearts, as in a day of slaughter. Ye have con- 6  
 demned *and* killed the just; *and* he doth not resist you.

Various exhortations. **BE** patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain : ' be ye also patient ; establish your hearts : for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned : behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure : ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.

**BUT** above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea ; and *your* nay, nay ; lest ye fall into condemnation.

Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms. Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

**CONFESS** *your* faults one to another, and pray one for another, that ye may be healed : the effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months : and he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

**BRETHREN**, if any of you do err from the truth, and one convert him, ' let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## THE FIRST EPISTLE OF PETER.

**PETER**, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ' elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

**BLESSED** be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, ' who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, ' wherein ye greatly rejoice, though now for a season, (if need be) ye are in heaviness through manifold temptations ; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ : whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice, with joy unspeakable, and full of glory, ' receiving the end of your faith, *even* the salvation of *your* souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you : searching what, or what



manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, 12 but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to 13 the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

Of Christian  
holiness.

As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he 14 which hath called you is holy, so be ye holy in all manner of conversation; 'because it is written, "Be ye holy; for I am holy." 'And if 15 ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: forasmuch as ye know that ye were not redeemed with corruptible 16 things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers, 'but with the precious blood of Christ, as of 17 a lamb without blemish and without spot: who verily was foreordained 20 before the foundation of the world, but was manifest in these last times for you, 'who by him do believe in God, that raised him up from the 21 dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the 22 Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: being born again, not of corruptible seed, 23 but of incorruptible, by the word of God, which liveth and abideth for ever. (For, "All flesh *is* as grass, and all the glory of man as the 24 flower of grass. The grass withereth, and the flower thereof falleth away, 'but the word of the Lord endureth for ever.") And this is the 25 word which by the gospel is preached unto you. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, 'as new-born babes, desire the sincere milk of the word, 2 that ye may grow thereby: if so be ye have tasted that the Lord *is* gracious. To whom coming *as unto* a living stone, disallowed indeed of 3 men, but chosen of God, *and* precious, 'ye also, as lively stones, are 5 built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained 6 in the scripture, "Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." Unto you therefore which believe *he is* precious: but unto them which 7 be disobedient, "the stone which the builders disallowed, the same is made the head of the corner," and a stone of stumbling, and a rock of 8 offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed. But ye *are* a chosen generation, 9 a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past *were* not a people, but *are* now 10 the people of God: which had not obtained mercy, but now have obtained mercy.

Christians must give  
no cause of reproach  
to the irreligious.

DEARLY beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the 11 soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by 12 *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the 13 Lord's sake: whether it be to the king, as supreme; 'or unto governors, 14

as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well : (for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men :) as free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. 'Honor all *men*. Love the brotherhood. Fear God. Honor the king.

SERVANTS, *be* subject to *your* masters with all fear ; not only to the good and gentle, but also to the froward.

For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is* it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer *for* it, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow his steps. 'Who did no sin, neither was guile found in his mouth ; 'who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously ; 'who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

Duties of pious females.

LIKEWISE, ye wives, *be* in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation *coupled* with fear. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, (even as Sarah obeyed Abraham, calling him lord ; whose daughters ye are,) as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.

Of universal love ; and the fear of God. FINALLY, *be ye* all of one mind, having compassion one of another ; love as brethren, *be* pitiful, *be* courteous ; 'not rendering evil for evil, or railing for railing : but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : 'let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are* open unto their prayers : but the face of the Lord *is* against them that do evil." And who *is* he that will harm you, if ye be followers of that which is good ? But and if ye suffer for righteousness' sake, happy *are ye* ; and be not afraid of their terror, neither be troubled ; 'but sanctify the Lord God in your hearts.

Of bearing afflictions, after the example of Christ.

AND *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear : having a good conscience ; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the un-

just, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, ' which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is, eight) souls, were saved by water: the like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; (for he that hath suffered in the flesh hath ceased from sin;) ' that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

BUT the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it*, as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever! Amen.

BELoved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if *any man suffer* as a CHRISTIAN, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over *God's* heritage, but being ensamples to the flock: 'and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves

Exhortations to the  
old and young.



unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you. 6 7

BE sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfastly in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To him *be* glory and dominion for ever and ever! Amen. 11

Conclusion.

By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God, wherein ye stand. The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son. 'Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen. 12 13 14

## THE SECOND EPISTLE OF PETER.

**SIMON PETER**, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 1 2

Sanctification necessary to salvation.

**ACCORDING** as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 3 4 5 6 7 8 9 10 11

Peter's testimony to the truth of the gospel.

WHEREFORE I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. For 12 13 14 15 16 17

he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven 18 we heard, when we were with him in the holy mount. We have also 19 a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the 20 scripture is of any private interpretation. For the prophecy came not 21 in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Warning against  
false teachers.

BUT there were false prophets also among the people, 2 even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many 2 shall follow their pernicious ways; (by reason of whom the way of truth shall be evil spoken of,) and through covetousness shall they with 3 feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if 4 God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth *person*, a 5 preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, 6 condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; and delivered just Lot, vexed with 7 the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day 8 to day with *their* unlawful deeds;) the Lord knoweth how to deliver the 9 godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the 10 lust of uncleanness, and despise government. Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities: whereas 11 angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these,—as natural brute beasts, 12 made to be taken and destroyed,—speak evil of the things that they understand not; and shall utterly perish in their own corruption: and 13 shall receive the reward of unrighteousness, *as they* that count it pleasure to riot in the day-time: spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes 14 full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, fol- 15 lowing the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness; 'but was rebuked for his iniquity: (the dumb ass, speak- 16 ing with man's voice, forbade the madness of the prophet.) These are 17 wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great 18 swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves 19 are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the 20 pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better 21 for them not to have known the way of righteousness, than, after they

have known *it* to turn from the holy commandment delivered unto them. But it is happened unto them, according to the true proverb, 'The dog *is* turned to his own vomit again;' and, 'The sow that was washed, to her wallowing in the mire.'

Judgment will assuredly come.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 'and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Exhortation to holiness. Peter's and Paul's teaching agree.

WHEREFORE, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 'and account *that* the long-suffering of our Lord *is* salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; 'as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing that ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever! Amen.



# THE FIRST EPISTLE OF JOHN.

**John has borne a true testimony to Christ.** **THAT** which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the **WORD OF LIFE**: (for the **LIFE** was manifested, and we have seen *it*, and bear witness, and show unto you that **ETERNAL LIFE** which was with the Father, and was manifested unto us :) that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

**Christians should walk in the light.** **THIS** then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

**The extent of Christ's propitiation.** My little children, these things write I unto you, that ye sin not : and if any man sin, we have an advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins : and not for ours only, but also for *the sins of* the whole world.

**How we know that we are Christians.** **AND** hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked.

**The precept of LOVE.** **BRETHREN**, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you : because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth ; because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things *that are* in the world. If any

man love the world, the love of the Father is not in him. For all that **16**  
*is* in the world, the lust of the flesh, and the lust of the eyes, and the  
 pride of life, is not of the Father, but is of the world. And the world **17**  
 passeth away, and the lust thereof: but he that doeth the will of God  
 abideth for ever.

Antichrist, already  
 come.

**LITTLE** children, it is the last time: and as ye have **18**  
 heard that antichrist shall come, even now are there  
 many antichrists; whereby we know that it is the last time. They went **19**  
 out from us, but they were not of us; for if they had been of us, they  
 would *no doubt* have continued with us: but *they went out*, that they  
 might be made manifest that they were not all of us. But ye have an **20**  
 unction from the Holy One, and ye know all things. I have not written **21**  
 unto you because ye know not the truth, but because ye know it, and  
 that no lie is of the truth. Who is a liar, but he that denieth that Jesus **22**  
 is the Christ? He is antichrist, that denieth the Father and the Son.  
 Whosoever denieth the Son, the same hath not the Father: [*but he that* **23**  
*acknowledgeth the Son, hath the Father also.*] Let that therefore abide **24**  
 in you, which ye have heard from the beginning. If that which ye have  
 heard from the beginning shall remain in you, ye also shall continue in **25**  
 the Son, and in the Father. And this is the promise that he hath prom- **26**  
 ised us, *even* eternal life. These *things* have I written unto you con- **27**  
 cerning them that seduce you. But the anointing which ye have re- **28**  
 ceived of him abideth in you, and ye need not that any man teach you:  
 but as the same anointing teacheth you of all things, and is truth, and  
 is no lie, and even as it hath taught you, ye shall abide in him. And **29**  
 now, little children, abide in him; that when he shall appear, we may  
 have confidence, and not be ashamed before him at his coming. If ye **30**  
 know that he is righteous, ye know that every one that doeth righteous-  
 ness is born of him.

Faith insures to us  
 the love of God.

**BEHOLD** what manner of love the Father hath bestowed **31**  
 upon us, that we should be called the sons of God!  
 Therefore the world knoweth us not, because it knew him not. Beloved, **32**  
 now are we the sons of God, and it doth not yet appear what we shall  
 be: but we know that, when he shall appear, we shall be like him; for  
 we shall see him as he is.

Purity the effect of  
 Christian hope.

**AND** every man that hath this hope in him purifieth **33**  
 himself, even as he is pure. Whosoever committeth **34**  
 sin, transgresseth also the law; for sin is the transgression of the law.  
 And ye know that he was manifested to take away our sins; and in him **35**  
 is no sin. Whosoever abideth in him sinneth not: whosoever sinneth **36**  
 hath not seen him, neither known him. Little children, let no man de- **37**  
 ceive you: he that doeth righteousness is righteous, even as he is right-  
 eous. He that committeth sin is of the devil; for the devil sinneth **38**  
 from the beginning. For this purpose the Son of God was manifested,  
 that he might destroy the works of the devil. Whosoever is born of **39**  
 God doth not commit sin; for his seed remaineth in him: and he can-  
 not sin, because he is born of God. In this the children of God are **40**  
 manifest, and the children of the devil.

LOVE must be  
 unfeigned.

**WHOSOEVER** doeth not righteousness is not of God,  
 neither he that loveth not his brother. For this is the **41**  
 message that ye heard from the beginning, that we should love one  
 another. Not as Cain, *who* was of that wicked one, and slew his **42**  
 brother. And wherefore slew he him? Because his own works were  
 evil, and his brother's righteous. Marvel not, my brethren, if the world **43**  
 hate you. We know that we have passed from death unto life, because **44**  
 we love the brethren. He that loveth not *his* brother, abideth in death.

Whosoever hateth his brother, is a murderer: and ye know that no 15  
murderer hath eternal life abiding in him. Hereby perceive we the 16  
love of God, because he laid down his life for us: and we ought to lay  
down our lives for the brethren. But whoso hath this world's good, and 17  
seeth his brother have need, and shutteth up his bowels of compassion  
from him, how dwelleth the love of God in him? My little children, 18  
let us not love in word, neither in tongue, but in deed and in truth.

AND hereby we know that we are of the truth, and 19  
If we love, we have confidence towards God. shall assure our hearts before him. For if our heart 20  
condemn us, God is greater than our heart, and know-  
eth all things. Beloved, if our heart condemn us not, then have we 21  
confidence toward God, and whatsoever we ask, we receive of him, 22  
because we keep his commandments, and do those things that are pleas-  
ing in his sight. And this is his commandment; That we should be- 23  
lieve on the name of his Son Jesus Christ, and love one another, as he  
gave us commandment. And he that keepeth his commandments, 24  
dwelleth in him, and he in him. And hereby we know that he abideth  
in us, by the Spirit which he hath given us.

BELOVED, believe not every spirit, but try the spirits 4  
Caution against Antichrists. whether they are of God: because many false prophets  
are gone out into the world. Hereby know ye the Spirit of God: Every 2  
spirit that confesseth that Jesus Christ is come in the flesh, is of God:  
and every spirit that confesseth not that Jesus Christ is come in the 3  
flesh, is not of God. And this is that spirit of antichrist, whereof ye  
have heard that it should come; and even now already is it in the world.  
Ye are of God, little children, and have overcome them: because 4  
greater is he that is in you, than he that is in the world. They are of 5  
the world: therefore speak they of the world, and the world heareth  
them. We are of God: he that knoweth God, heareth us; he that is 6  
not of God, heareth not us. Hereby know we the spirit of truth, and  
the spirit of error.

Beloved, let us love one another: for love is of God; 7  
Exhortation to perfect LOVE. and every one that loveth is born of God, and knoweth  
God. He that loveth not, knoweth not God; for God is love. In this 8,9  
was manifested the love of God toward us, because that God sent his  
only begotten Son into the world, that we might live through him.  
Herein is love, not that we loved God, but that he loved us, and sent 10  
his Son to be the propitiation for our sins. Beloved, if God so loved 11  
us, we ought also to love one another. No man hath seen God at any 12  
time. If we love one another, God dwelleth in us, and his love is per-  
fected in us. Hereby know we that we dwell in him, and he in us, be- 13  
cause he hath given us of his Spirit.

AND we have seen and do testify, that the Father sent 14  
This gives us communion with God, as a Father. the Son to be the Saviour of the world. Whosoever 15  
shall confess that Jesus is the Son of God, God dwelleth  
in him, and he in God. And we have known and believed the love that 16  
God hath to us. God is love: and he that dwelleth in love, dwelleth  
in God, and God in him. (Herein is our love made perfect, that we 17  
may have boldness in the day of judgment: because as he is, so are we  
in this world. There is no fear in love; but perfect love casteth out 18  
fear: because fear hath torment. He that feareth, is not made perfect  
in love. We love him, because he first loved us.) 19

IF a man say, I love God, and hateth his brother, he 20  
None can love God without loving man. is a liar. For he that loveth not his brother, whom he  
hath seen, how can he love God, whom he hath not seen? and this com- 21



mandment have we from him, That he who loveth God, loveth his brother also.

Faith and Love  
enable us to get the  
victory over the  
world.

WHOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Jesus is the true  
Christ; God-man.

THIS is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

John's design in  
writing this practical  
epistle.

THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Of prayer in behalf  
of those that sin.

IF any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death.

The regenerated hate  
sin, and all idolatry.

WE know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. 'Little children, keep yourselves from idols. Amen.

## THE SECOND EPISTLE OF JOHN.

John's love for  
CYRIA and her  
children.

THE elder unto the elect LADY, and her children, whom I love in the truth, (and not I only, but also all they that have known the truth:) for the truth's sake in us, and shall be with us for ever: Grace be with you,

mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

He encourages them to persevere in Christian LOVE. I REJOICED greatly, that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.

HAVING many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

## THE THIRD EPISTLE OF JOHN.

John commends the hospitality and benevolence of GAIUS. THE elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well, because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.

He condemns Diotrophes, and commends Demetrius. I WROTE unto the church: but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

I HAD many things to write, but I will not with ink and pen write unto thee: but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

## THE EPISTLE OF JUDE.

**JUDE**, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and called.* Mercy unto you, and peace, and love, be multiplied.

Warning against false teachers. Their wickedness and punishment. **BELOVED**, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not: and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.' But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your Feasts-of-Charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit twice dead, plucked up by the roots: raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousand of his saints, 'to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him." These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

**THESE** be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 'keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever! Amen.



# THE REVELATION OF JOHN.

The Title.

THE Revelation of Jesus Christ, which God gave unto **1**  
 him, to show unto his servants things which must shortly  
 come to pass; and he sent and signified *it* by his Angel unto his servant  
 JOHN, 'who bare record of the word of God, and of the testimony of **2**  
 Jesus Christ, and of all things that he saw. Blessed *is* he that readeth, **3**  
 and they that hear the words of this prophecy, and keep those things  
 which are written therein: for the time *is* at hand.

JOHN'S address to  
 the seven churches.  
 His commission to  
 write.

**JOHN** to the seven churches which are in Asia: **4**  
 Grace *be* unto you; and peace, from him which is, and  
 which was, and which is to come; and from the seven  
 Spirits which are before his throne; and from Jesus Christ, *who is* the **5**  
 faithful Witness, and the First-begotten of the dead, and the Prince of  
 the kings of the earth. Unto him that loved us, and washed us from  
 our sins in his own blood, and hath made us kings and priests unto **6**  
 God and his Father; to him *be* glory and dominion for ever and ever!  
 Amen. Behold, he cometh with clouds; and every eye shall see him, **7**  
 and they *also* which pierced him: and all kindreds of the earth shall  
 wail because of him: even so, Amen. I am Alpha and Omega, the **8**  
 beginning and the ending, saith the Lord, which is, and which was, and  
 which is to come, the Almighty. I John, who also am your brother, **9**  
 and companion in tribulation, and in the kingdom and patience of Jesus  
 Christ, was in the isle that is called Patmos, for the word of God, **10**  
 and for the testimony of Jesus Christ. I was in the Spirit on the Lord's **11**  
 day, and heard behind me a great voice, as of a trumpet, 'saying, I am **12**  
 Alpha and Omega, the first and the last; and, What thou seest, write  
 in a book, and send *it* unto the seven churches which are in Asia; unto  
 Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and  
 unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned **13**  
 to see the voice that spake with me. And being turned, I saw seven  
 golden candlesticks, and in the midst of the seven candlesticks *one* like **14**  
 unto the Son of man, clothed with a garment down to the foot, and girt  
 about the paps with a golden girdle; his head and *his* hairs were white **15**  
 like wool, as white as snow; and his eyes *were* as a flame of fire; and  
 his feet like unto fine brass, as if they burned in a furnace; and his  
 voice as the sound of many waters: and he had in his right hand seven **16**  
 stars: and out of his mouth went a sharp two-edged sword: and his  
 countenance *was* as the sun shineth in his strength. And when I saw **17**  
 him, I fell at his feet as dead. And he laid his right hand upon me,  
 saying unto me, Fear not; I am the first and the last; '*I am* he that **18**  
 liveth, and was dead; and behold, I am alive for evermore, Amen;  
 and have the keys of hell and of death. Write the things which thou **19**  
 hast seen, and the things which are, and the things which shall be here-  
 after; the mystery of the seven stars which thou sawest in my right **20**  
 hand, and the seven golden candlesticks. The seven stars are the Angels  
 of the seven churches: and the seven candlesticks which thou sawest  
 are the seven churches.

His epistle to the  
 church of EPHEBUS.

UNTO the Angel of the church of Ephesus write: **2**  
 These things saith he that holdeth the seven stars in his  
 right hand, who walketh in the midst of the seven golden candlesticks;

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

To the church of  
SMYRNA.

AND unto the Angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.

To the church of  
PERGAMOS.

AND to the Angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it*.

To the church of  
THYATIRA.

AND unto the Angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, (as they speak;) I will put upon you none other burden: but that which ye have *already*, hold fast till I come. And he that overcometh, and keepeth my works unto the end,

to him will I give power over the nations: and he shall rule them with  
a rod of iron; as the vessels of a potter shall they be broken to shivers:  
even as I received of my Father. And I will give him the morn-  
ing-star. He that hath an ear, let him hear what the Spirit saith unto  
the churches.

To the church of  
SARDIS. AND unto the Angel of the church in Sardis write; 3  
These things saith he that hath the seven Spirits of  
God, and the seven stars; I know thy works, that thou hast a name that  
thou livest, and art dead. Be watchful, and strengthen the things which 2  
remain, that are ready to die: for I have not found thy works perfect  
before God. Remember therefore how thou hast received and heard, 3  
and hold fast, and repent. If therefore thou shalt not watch, I will  
come on thee as a thief, and thou shalt not know what hour I will  
come upon thee. Thou hast a few names even in Sardis which have 4  
not defiled their garments; and they shall walk with me in white: for  
they are worthy. He that overcometh, the same shall be clothed in 5  
white raiment; and I will not blot out his name out of the book of  
life, but I will confess his name before my Father, and before his An- 6  
gels. He that hath an ear, let him hear what the Spirit saith unto the  
churches.

To the church of  
PHILADELPHIA. AND to the Angel of the church in Philadelphia write; 7  
These things saith he that is holy, he that is true, he  
that hath the key of David, he that openeth, and no man shutteth; and  
shutteth, and no man openeth: 'I know thy works: behold, I have set 8  
before thee an open door, and no man can shut it: for thou hast a little  
strength, and hast kept my word, and hast not denied my name. Be- 9  
hold, I will make them of the synagogue of Satan, which say they are  
Jews, and are not, but do lie; behold, I will make them to come and  
worship before thy feet, and to know that I have loved thee. Because 10  
thou hast kept the word of my patience, I also will keep thee from the  
hour of temptation, which shall come upon all the world, to try them  
that dwell upon the earth. Behold, I come quickly: hold that fast 11  
which thou hast, that no man take thy crown. Him that overcometh, 12  
will I make a pillar in the temple of my God, and he shall go no more  
out: and I will write upon him the name of my God, and the name of  
the city of my God, *which is* new Jerusalem, which cometh down out  
of heaven from my God: and *I will write upon him* my new name. He 13  
that hath an ear, let him hear what the Spirit saith unto the churches.

To the church of  
LAODICEA. AND unto the Angel of the church of the Laodiceans 14  
write; These things saith the Amen, the faithful and  
true Witness, the beginning of the creation of God; I know thy works, 15  
that thou art neither cold nor hot. I would thou wert cold or hot. 'So  
then, because thou art lukewarm, and neither cold nor hot, I will spue  
thee out of my mouth. Because thou sayest, I am rich, and increased 17  
with goods, and have need of nothing; and knowest not that thou art  
wretched, and miserable, and poor, and blind, and naked; I counsel 18  
thee to buy of me gold tried in the fire, that thou mayest be rich; and  
white raiment, that thou mayest be clothed, and *that* the shame of thy  
nakedness do not appear; and anoint thine eyes with eye-salve, that  
thou mayest see. As many as I love, I rebuke and chasten: be zealous 19  
therefore, and repent. Behold, I stand at the door, and knock: If any  
man hear my voice, and open the door, I will come in to him, and will  
sup with him, and he with me. To him that overcometh will I grant 21  
to sit with me in my throne, even as I also overcame; and am set down  
with my Father in his throne. He that hath an ear, let him hear what 22  
the Spirit saith unto the churches.



John's view of  
heaven, preparatory  
to his vision of future  
things.

**AFTER** this I looked, and behold, a door *was* open-  
ed in heaven: and the first voice which I heard *was* as  
it were of a trumpet talking with me; which said,  
Come up hither, and I will show thee things which must be hereafter.  
And immediately I was in the Spirit: and behold a throne was set in  
heaven, and *one* sat on the throne. And he that sat was to look upon  
like a jasper and a sardine stone: and *there was* a rainbow round about  
the throne, in sight like unto an emerald. And round about the throne  
*were* four and twenty seats; and upon the seats I saw four and twenty  
elders sitting clothed in white raiment; and they had on their heads  
crowns of gold. And out of the throne proceeded lightnings, and  
thunderings, and voices. And *there were* seven lamps of fire burning  
before the throne, which are the seven Spirits of God. And before  
the throne, *there was* a sea of glass like unto crystal, and in the midst  
of the throne, and round about the throne, *were* four beasts full of eyes  
before and behind. And the first beast *was* like a lion, and the second  
beast like a calf, and the third beast had a face, as a man, and the fourth  
beast *was* like a flying eagle. And the four beasts had each of them  
six wings about *him*; and *they were* full of eyes within: and they rest  
not day and night, saying, 'Holy, holy, holy, Lord God Almighty, which  
was, and is, and is to come.' And when those beasts give glory, and  
honor, and thanks to him that sat on the throne, who liveth for ever and  
ever, the four and twenty elders fall down before him that sat on the  
throne, and worship him that liveth for ever and ever, and cast their  
crowns before the throne, saying, 'Thou art worthy, O Lord, to receive  
glory, and honor, and power; for thou hast created all things, and for  
thy pleasure they are and were created.'

The sealed book;  
which the LAMB  
prepares to open.  
His praises.

**AND** I saw in the right hand of him that sat on the  
throne a book written within and on the back side,  
sealed with seven seals. And I saw a strong Angel  
proclaiming with a loud voice, Who is worthy to open the book; and to  
loose the seals thereof? And no man in heaven, nor in earth, neither  
under the earth, was able to open the book, neither to look thereon.  
And I wept much, because no man was found worthy to open, and to  
read the book, neither to look thereon. And one of the elders saith  
unto me, Weep not: behold, the Lion of the tribe of Juda, the Root  
of David, hath prevailed to open the book, and to loose the seven seals  
thereof. And I beheld, and lo, in the midst of the throne, and of  
the four beasts, and in the midst of the elders, stood a Lamb as it had  
been slain, having seven horns, and seven eyes, which are the seven  
Spirits of God sent forth into all the earth. And he came and took the  
book out of the right hand of him that sat upon the throne. And when  
he had taken the book, the four beasts, and four *and* twenty elders fell  
down before the Lamb, having every one of them harps, and golden  
vials full of odors, which are the prayers of saints. And they sung a  
new song, saying, 'Thou art worthy to take the book, and to open the  
seals thereof: for thou wast slain, and hast redeemed us to God by thy  
blood out of every kindred, and tongue, and people, and nation, <sup>1</sup>and  
hast made us unto our God kings and priests: and we shall reign on  
the earth.' And I beheld, and I heard the voice of many angels round  
about the throne, and the beasts, and the elders: and the number of  
them was ten thousand times ten thousand, and thousands of thousands;  
saying with a loud voice, 'Worthy is the Lamb that was slain to receive  
power, and riches, and wisdom, and strength, and honor, and glory, and  
blessing.' And every creature which is in heaven, and on the earth,  
and under the earth, and such as are in the sea, and all that are in them,

heard I saying, 'Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever!' And the four beasts said, Amen! And the four *and* twenty elders fell 14 down and worshipped him that liveth for ever and ever.

Contents of six seals. AND I saw when the Lamb opened one of the Seals, 6 and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white 2 horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

AND when he had opened the second Seal, I heard the second beast 3 say, Come and see. And there went out another horse *that was* red: 4 and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

AND when he had opened the third Seal, I heard the third beast say, 5 Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the 6 midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

AND when he had opened the fourth Seal, I heard the voice of the 7 fourth beast say, Come and see. And I looked, and behold, a pale 8 horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

AND when he had opened the fifth Seal, I saw under the altar the 9 souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How 10 long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto 11 every one of them: and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

AND I beheld when he had opened the sixth Seal, and lo, there was a 12 great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, 13 even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled 14 together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich 15 men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains, ' and said to the mountains and rocks, ' Fall on us, and hide 16 us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall 17 be able to stand.'

AND after these things I saw four Angels standing on 7  
Glorification of the saints, after the sixth seal. the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending 2 from the east, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth, and the sea, ' saying, Hurt not the earth, neither the sea, nor the trees, 3 till we have sealed the servants of our God in their foreheads. And 4 I heard the number of them which were sealed: *and there were* sealed

an hundred *and* forty *and* four thousand of all the tribes of the children of Israel: of the tribe of Juda *were* sealed twelve thousand: of the tribe of Reuben *were* sealed twelve thousand: of the tribe of Gad *were* sealed twelve thousand: of the tribe of Aser *were* sealed twelve thousand: of the tribe of Nephthalim *were* sealed twelve thousand: of the tribe of Manasses *were* sealed twelve thousand: of the tribe of Simeon *were* sealed twelve thousand: of the tribe of Levi *were* sealed twelve thousand: of the tribe of Issachar *were* sealed twelve thousand: of the tribe of Zabulon *were* sealed twelve thousand: of the tribe of Joseph *were* sealed twelve thousand: of the tribe of Benjamin *were* sealed twelve thousand. After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, 'Amen! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever! Amen.' And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 'And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

## Seventh Seal.

AND when he had opened the seventh Seal, there was silence in heaven about the space of half an hour. **3**

## Introduction to the prophecy of the trumpets.

AND I saw the seven Angels which stood before God; and to them were given seven trumpets. And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven Angels which had the seven trumpets prepared themselves to sound. **7**

## Contents of six Trumpets.

THE first Angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. **8**

AND the third Angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called **11**



Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

AND the fourth Angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an Angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three Angels, which are yet to sound!

AND the fifth Angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And, in those days shall men seek death, and shall not find it; and shall desire to die; and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions, and they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the Angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One wo is past; and behold, there came two woes more hereafter.

AND the sixth Angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates. And the four Angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

AND I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon

What happened after the sixth Trumpet.

his head, and his face *was* as it were the sun, and his feet as pillars of fire; ' and he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth, ' and cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the Angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, ' and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

AND the voice which I heard from heaven spake unto me again, and said, Go, *and* take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth. And I went unto the Angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

AND there was given me a reed like unto a rod: and the Angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to

the God of heaven. The second wo is past; and behold, the third wo 14  
cometh quickly.

Seventh trumpet.  
Triumph of glorified  
saints. AND the seventh Angel sounded; and there were 15  
great voices in heaven, saying, 'The kingdoms of this  
world are become *the kingdoms* of our Lord, and of his  
Christ; and he shall reign for ever and ever.' And the four and twenty 16  
elders, which sat before God on their seats, fell upon their faces, and  
worshipped God, 'saying, 'We give thee thanks, O Lord God Almighty, 17  
which art, and wast, and art to come; because thou hast taken to thee  
thy great power, and hast reigned. And the nations were angry, and 18  
thy wrath is come, and the time of the dead, that they should be judged,  
and that thou shouldest give reward unto thy servants the prophets, and  
to the saints, and them that fear thy name, small and great; and should-  
est destroy them which destroy the earth.'

Various wonders. AND the temple of God was opened in heaven, and 19  
there was seen in his temple the Ark of his Testament:  
and there were lightnings, and voices, and thunderings, and an earth-  
quake, and great hail.

AND there appeared a great wonder in heaven; a Woman clothed 12  
with the sun, and the moon under her feet, and upon her head a crown  
of twelve stars: and she, being with child, cried, travailling in birth, 2  
and pained to be delivered.

AND there appeared another wonder in heaven; and behold a great 3  
red dragon, having seven heads and ten horns, and seven crowns upon  
his heads. And his tail drew the third part of the stars of heaven, and 4  
did cast them to the earth: and the dragon stood before the woman which  
was ready to be delivered, for to devour her child as soon as it was  
born. And she brought forth a man-child, who was to rule all nations 5  
with a rod of iron: and her child was caught up unto God, and to his  
throne. And the woman fled into the wilderness, where she hath a 6  
place prepared of God, that they should feed her there a thousand two  
hundred and threescore days.

AND there was war in heaven: Michael and his angels fought against 7  
the dragon; and the dragon fought and his angels, 'and prevailed not; 8  
neither was their place found any more in heaven. And the great 9  
dragon was cast out, that old serpent, called the Devil, and Satan, which  
deceiveth the whole world: he was cast out into the earth, and his an-  
gels were cast out with him. And I heard a loud voice saying in heaven, 10  
'Now is come salvation, and strength, and the kingdom of our God,  
'and the power of his Christ: for the Accuser of our brethren is cast 11  
'down, which accused them before our God day and night. And they 11  
'overcame him by the blood of the Lamb, and by the word of their  
'testimony; and they loved not their lives unto the death. Therefore 12  
'rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants  
'of the earth, and of the sea! for the Devil is come down unto you,  
'having great wrath, because he knoweth that he hath but a short time.'

AND when the dragon saw that he was cast unto the earth, he perse- 13  
cuted the woman which brought forth the man-child. And to the wo- 14  
man were given two wings of a great eagle, that she might fly into the  
wilderness, into her place, where she is nourished for a time, and times,  
and half a time, from the face of the serpent. And the serpent cast 15  
out of his mouth water as a flood, after the woman, that he might cause  
her to be carried away of the flood. And the earth helped the woman; 16  
and the earth opened her mouth, and swallowed up the flood which the  
dragon cast out of his mouth. And the dragon was wroth with the 17



woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Of the Papacy.

A. D. 533.

AND I stood upon the sand of the sea, and saw a **13**  
 Beast rise up out of the sea, having seven heads and ten  
 horns, and upon his horns ten crowns, and upon his heads the name of  
 blasphemy. And the Beast which I saw was like unto a leopard, and **2**  
 his feet were as *the feet* of a bear, and his mouth as the mouth of a lion:  
 and the dragon gave him his power, and his seat, and great authority. **3**  
 And I saw one of his heads as it were wounded to death; and his  
 deadly wound was healed: and all the world wondered after the Beast. **4**  
 And they worshipped the dragon, which gave power unto the Beast: and  
 they worshipped the Beast, saying, Who *is* like unto the Beast? who is **5**  
 able to make war with him? And there was given unto him a mouth  
 speaking great things and blasphemies; and power was given unto him **6**  
 to continue forty *and* two months. And he opened his mouth in blas-  
 phemy against God, to blaspheme his name, and his tabernacle, and **7**  
 them that dwell in heaven. And it was given unto him to make war  
 with the saints, and to overcome them: and power was given him over **8**  
 all kindreds, and tongues, and nations. And all that dwell upon the  
 earth shall worship him, whose names are not written in the book of **9**  
 life of the Lamb slain from the foundation of the world. If any man **10**  
 have an ear, let him hear. He that leadeth into captivity, shall go into  
 captivity: he that killeth with the sword, must be killed with the sword.  
 Here is the patience and the faith of the saints.

The Inquisition; 666

years after. A. D.

1198.

AND I beheld another Beast coming up out of the **11**  
 earth, and he had two horns like a lamb, and he spake  
 as a dragon. And he exerciseth all the power of the **12**  
 first Beast before him, and causeth the earth and them which dwell  
 therein, to worship the first Beast, whose deadly wound was healed.  
 And he doeth great wonders, so that he maketh fire come down from **13**  
 heaven on the earth, in the sight of men, and deceiveth them that dwell **14**  
 on the earth by *the means of* those miracles which he had power to do  
 in the sight of the Beast; saying to them that dwell on the earth, that  
 they should make an image to the Beast, which had the wound by a  
 sword, and did live. And he had power to give life unto the image of **15**  
 the Beast, that the image of the Beast should both speak, and cause that  
 as many as would not worship the image of the Beast should be killed.  
 And he caused all, both small and great, rich and poor, free and bond, **16**  
 to receive a mark in their right hand, or in their foreheads; and that no  
 man might buy or sell, save he that had the mark, or the name of the **17**  
 Beast, or the number of his name. Here is wisdom: let him that hath **18**  
 understanding count the number of the Beast: for it is the number of a  
 man; and his number *is* Six hundred threescore *and* six.

The worship of the  
 Lamb, by those who  
 were slain during the  
 foregoing period.

AND I looked, and lo, a Lamb stood on the mount **14**  
 Sion, and with him an hundred forty *and* four thousand,  
 having his Father's name written in their foreheads.  
 And I heard a voice from heaven, as the voice of many waters, and as **2**  
 the voice of a great thunder: and I heard the voice of harpers harping  
 with their harps: and they sung as it were a new song before the throne, **3**  
 and before the four Beasts, and the elders: and no man could learn that  
 song but the hundred *and* forty *and* four thousand, which were redeemed  
 from the earth. These are they which were not defiled with women; **4**  
 for they are virgins: these are they which follow the Lamb whitherso-  
 ever he goeth: these were redeemed from among men, *being* the first-  
 fruits unto God and to the Lamb: and in their mouth was found no **5**  
 guile: for they are without fault before the throne of God.

The propagation and  
perpetuity of the  
gospel, predicted.

AND I saw another Angel fly in the midst of heaven, 6  
having the everlasting gospel to preach unto them that  
dwell on the earth, and to every nation, and kindred,  
and tongue, and people, ' saying with a loud voice, Fear God, and give 7  
glory to him; for the hour of his judgment is come: and worship  
him that made heaven, and earth, and the sea, and the fountains of  
waters.

AND there followed another Angel, saying, Babylon is fallen! is fallen! 8  
that great city! because she made all nations drink of the wine of the  
wrath of her fornication. And the third Angel followed them, saying 9  
with a loud voice, If any man worship the Beast and his image, and re-  
ceive *his* mark in his forehead, or in his hand, ' the same shall drink of 10  
the wine of the wrath of God, which is poured out without mixture into  
the cup of his indignation; and he shall be tormented with fire and  
brimstone in the presence of the holy angels, and in the presence of the 11  
Lamb. And the smoke of their torment ascendeth up for ever and  
ever: and they have no rest day nor night, who worship the Beast and  
his image, and whosoever receiveth the mark of his name. Here is the 12  
patience of the saints: here *are* they that keep the commandments of  
God, and the faith of Jesus. And I heard a voice from heaven, saying 13  
unto me, Write, Blessed *are* the dead which die in the Lord from hence-  
forth, (Yea, saith the Spirit,) that they may rest from their labors; and  
their works do follow them.

AND I looked, and behold, a white cloud, and upon the cloud *one* sat 14  
like unto the Son of man, having on his head a golden crown, and in  
his hand a sharp sickle.

AND another Angel came out of the temple, crying with a loud voice 15  
to him that sat on the cloud, Thrust in thy sickle, and reap: for the time  
is come for thee to reap; for the harvest of the earth is ripe. And he 16  
that sat on the cloud thrust in his sickle on the earth; and the earth  
was reaped.

AND another Angel came out of the temple which is in heaven, he also 17  
having a sharp sickle. And another Angel came out from the altar, 18  
which had power over fire; and cried with a loud cry to him that had  
the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clus-  
ters of the vine of the earth; for her grapes are fully ripe. And the 19  
Angel thrust in his sickle into the earth, and gathered the vine of the  
earth, and cast *it* into the great wine-press of the wrath of God. And 20  
the wine-press was trodden without the city, and blood came out of the  
wine-press, even unto the horse-bridles, by the space of a thousand *and*  
six hundred furlongs.

Preparation for the  
seven plagues. AND I saw another sign in heaven, great and mar- 15  
vellous, seven Angels having the seven last plagues; for  
in them is filled up the wrath of God. And I saw as it were a sea of 2  
glass mingled with fire; and them that had gotten the victory over the  
Beast, and over his image, and over his mark, *and* over the number of  
his name, stand on the sea of glass, having the harps of God. And they 3  
sing the song of Moses the servant of God, and the song of the Lamb,  
saying; ' Great and marvellous *are* thy works, Lord God Almighty! just 4  
and true *are* thy ways, thou King of saints; who shall not fear thee, O  
Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall  
come and worship before thee; for thy judgments are made manifest.'  
And after that I looked, and behold, the Temple of the Tabernacle of 5  
the Testimony in heaven was opened; and the seven Angels came out 6  
of the temple, having the seven plagues, clothed in pure and white  
linen, and having their breasts girded with golden girdles. And one 7

of the four Beasts gave unto the seven Angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled. 8

AND I heard a great voice out of the temple, saying <sup>The plagues.</sup> 16  
to the seven Angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his image. 2

AND the second Angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. 3

AND the third Angel poured out his vial upon the rivers and fountains of waters: and they became blood. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. 4 5 6 7

AND the fourth Angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. 8 9

AND the fifth Angel poured out his vial upon the seat of the Beast; 10  
and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains 11  
and their sores, and repented not of their deeds.

AND the sixth Angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.--Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.--And he gathered them together into a place called in the Hebrew tongue Armageddon. 12 13 14 15 16

AND the seventh Angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. 17 18 19 20 21

AND there came one of the seven Angels which had <sup>The destruction of all enemies of God.</sup> 17  
the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made 2



drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; and there are seven kings. Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them:--for he is LORD OF LORDS, AND KING OF KINGS:--and they that are with him, are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

And after these things I saw another Angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying; Babylon the great is fallen! is fallen! and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird: for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have

committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 'standing afar off' for the fear of her torment, saying, Alas, alas! that great city Babylon! that mighty city! for in one hour is thy judgment come! And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 'and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, 'and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 'For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 'and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. And a mighty Angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsmen, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; 'and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God: 'for true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up for ever and ever! And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia! And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. (For the fine linen is the righteousness of saints.) And he saith unto me, Write, Blessed *are* they which are called unto

the marriage-supper of the Lamb. And he saith unto me, 'These are the true sayings of God. ' And I fell at his feet to worship him.' And 10 he said unto me, See *thou do it not*: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God. (For the testimony of Jesus is the spirit of prophecy.)

AND I saw heaven opened: and behold, a white horse; and he that 11 sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war: his eyes *were* as a flame of fire, and on his head 12 *were* many crowns, and he had a name written that no man knew, but he himself, 'and he *was* clothed with a vesture dipped in blood, and his 13 name is called The Word of God. And the armies *which were* in heav- 14 en followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should 15 smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF 16 KINGS, AND LORD OF LORDS. And I saw an Angel standing in the 17 sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God, 'that ye may eat the flesh of kings, and the 18 flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. And I saw the beast, and the kings of the 19 earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and 20 with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword 21 of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh. And I saw an Angel come 20 down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, 2 which is the Devil, and Satan, and bound him a thousand years, 'and 3 cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

The triumphant state of the Church. AND I saw thrones, and they sat upon them, and judg- 4 ment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the 5 dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first 6 resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Satan's last rebellion. AND when the thousand years are expired, Satan shall 7 be loosed out of his prison, and shall go out to deceive 8 the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and com- 9 passed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them: and the devil that 10



deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

The general Judgment.

**AND** I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works: and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

The new heavens and new earth. The eternal felicity of the pious, and eternal misery of the wicked.

**AND** I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

**AND** there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, *and* had twelve gates, and at the gates twelve Angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, according to the measure of a man, that is, of the Angel. And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear

glass. And the foundations of the wall of the city *were* garnished with 19  
all manner of precious stones. The first foundation *was* jasper; the  
second, sapphire; the third, a chalcedony; the fourth, an emerald; the 20  
fifth, sardonyx; the sixth, sardius: the seventh, chrysolite; the eighth,  
beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a  
jacinth; the twelfth, an amethyst. And the twelve gates *were* twelve 21  
pearls; every several gate was of one pearl. And the street of the city  
*was* pure gold, as it were transparent glass. And I saw no temple there- 22  
in: for the Lord God Almighty and the Lamb are the temple of it.  
And the city had no need of the sun, neither of the moon, to shine in 23  
it: for the glory of God did lighten it, and the Lamb *is* the light there-  
of. And the nations of them which are saved shall walk in the light 24  
of it: and the kings of the earth do bring their glory and honor into it.  
And the gates of it shall not be shut at all by day: for there shall be 25  
no night there. And they shall bring the glory and honor of the nations 26  
into it. And there shall in no wise enter into it any thing that defileth, 27  
neither *whatsoever* worketh abomination, or *maketh* a lie; but they which  
are written in the Lamb's book of life. And he showed me a pure 22  
river of water of life, clear as crystal, proceeding out of the throne of  
God and of the Lamb. In the midst of the street of it, and on either 2  
side of the river, *was there* the tree of life, which bare twelve *manner of*  
fruits, *and* yielded her fruit every month: and the leaves of the tree  
*were* for the healing of the nations. And there shall be no more curse: 3  
but the throne of God and of the Lamb shall be in it; and his servants  
shall serve him: and they shall see his face; and his name *shall be* in 4  
their foreheads. And there shall be no night there; and they need no 5  
candle, neither light of the sun; for the Lord God giveth them light,  
and they shall reign for ever and ever.

## Conclusion.

AND he said unto me, These sayings *are* faithful and 6  
true. And the Lord God of the holy prophets sent his  
Angel to show unto his servants the things which must shortly be done.  
Behold, I come quickly: blessed *is* he that keepeth the sayings of the 7  
prophecy of this book.

AND I John saw these things, and heard *them*. And when I had heard 8  
and seen, I fell down to worship before the feet of the Angel which  
showed me these things. Then saith he unto me, See *thou do it* not: 9  
for I am thy fellow-servant, and of thy brethren the prophets, and of  
them which keep the sayings of this book: worship God. And he saith 10  
unto me, Seal not the sayings of the prophecy of this book; for the  
time is at hand. He that is unjust, let him be unjust still: and he which 11  
is filthy, let him be filthy still: and he that is righteous let him be right-  
eous still; and he that is holy, let him be holy still. And behold, I 12  
come quickly; and my reward *is* with me, to give every man according  
as his work shall be. I am Alpha and Omega, the beginning and the 13  
end, the first and the last. Blessed *are* they that do his commandments, 14  
that they may have right to the tree of life, and may enter in through  
the gates into the city. For without *are* dogs, and sorcerers, and whore- 15  
mongers, and murderers, and idolaters, and whosoever loveth and maketh  
a lie.

I JESUS have sent mine Angel to testify unto you these things in the 16  
churches. I am the root and the offspring of David, *and* the bright and  
morning-star. And the Spirit and the bride say, Come. And let him 17  
that heareth say, Come. And let him that is athirst come. And who-  
soever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy 18  
of this book, If any man shall add unto these things, God shall add unto  
him the plagues that are written in this book; and if any man shall take 19  
away from the words of the book of this prophecy, God shall take away  
his part out of the book of life, and out of the holy city, and *from* the  
things which are written in this book. He which testifieth these 20  
things saith, Surely I come quickly. Amen: Even so, come, Lord  
Jesus.

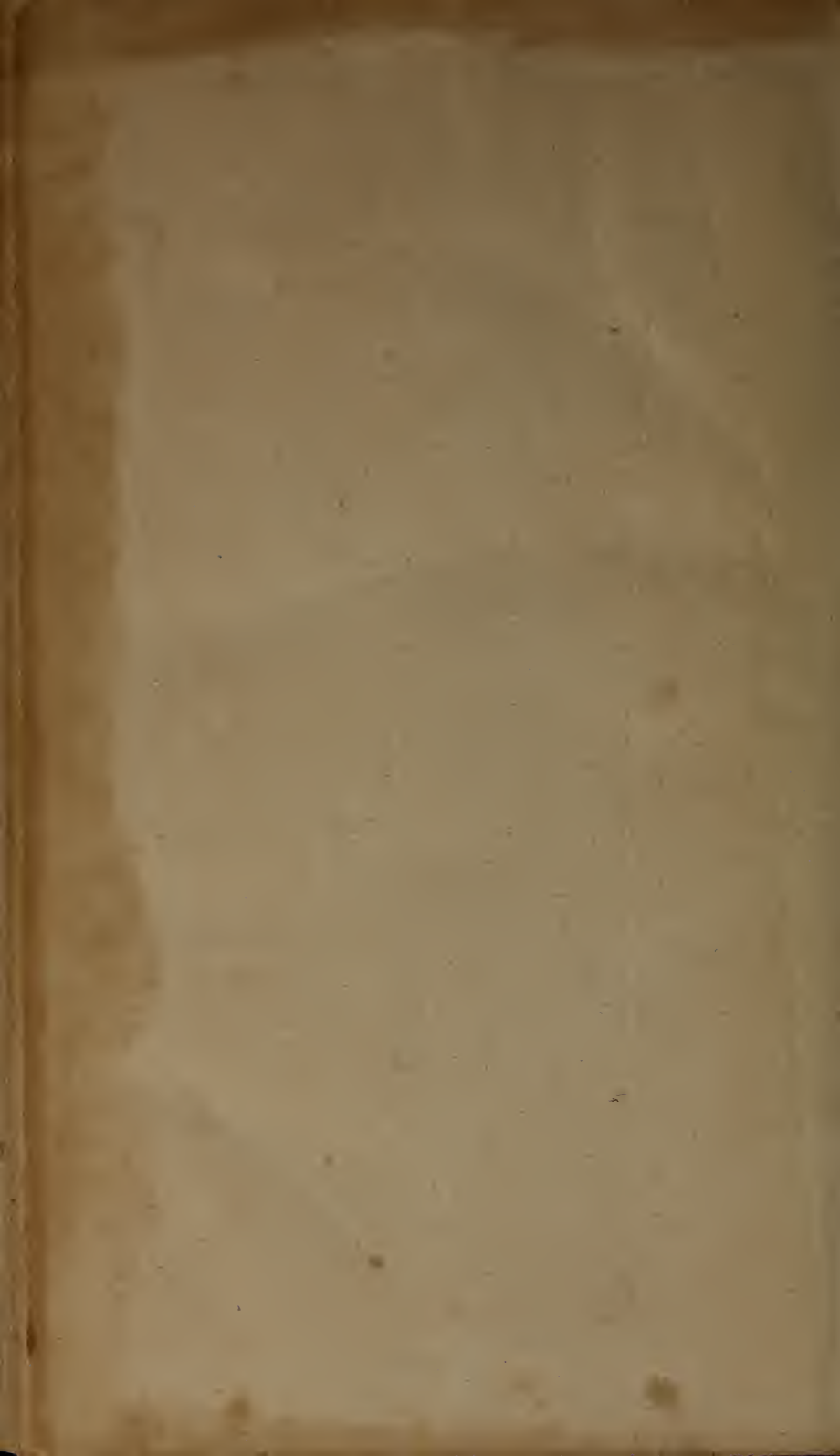
THE grace of our Lord Jesus Christ *be* with you all. Amen.

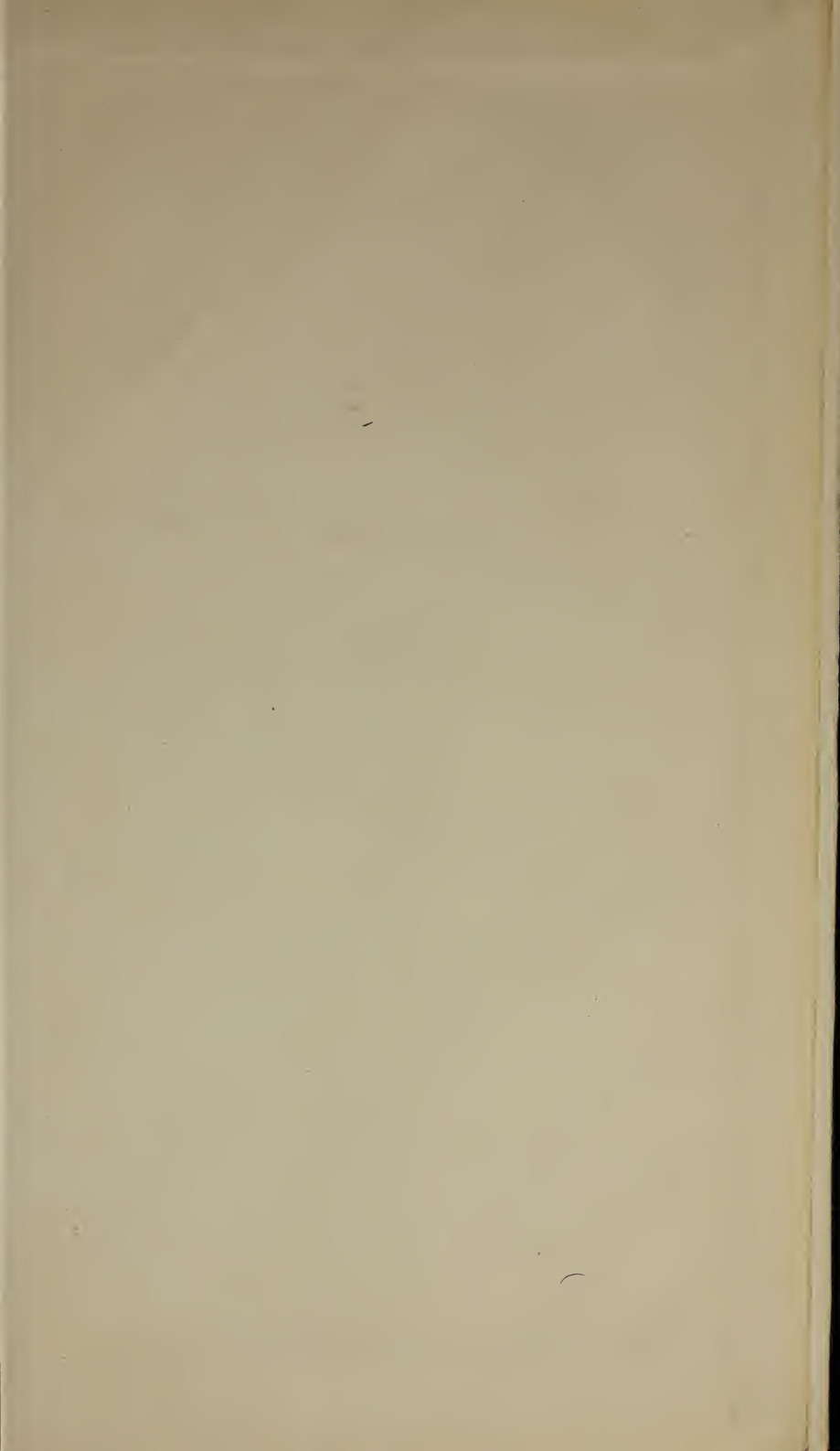
THE END.

JUN 19 1946











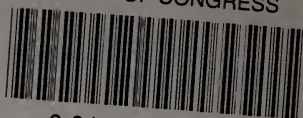
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